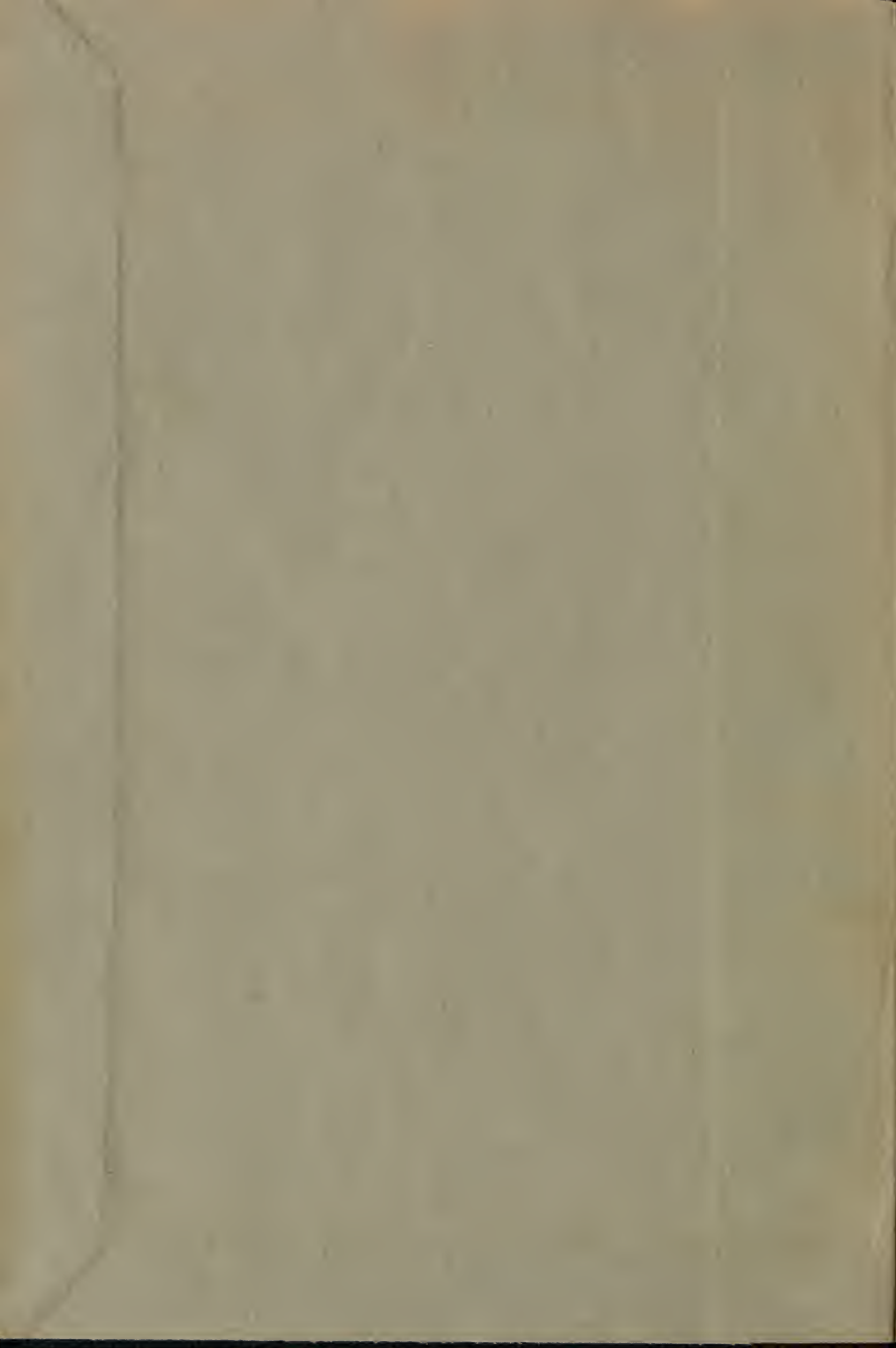




the Chaplain



Brave Men—Living and Dead

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**JULY-AUGUST
1968**

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**A JOURNAL FOR CHAPLAINS
SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION
AND CIVIL AIR PATROL**

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Editor's Notes

PASTORAL CARE FOR THE CONSCIENTIOUS PARTICIPANT IN MILITARY SERVICE

THE WORD conscientious "participant" is preferable because it is more inclusive than "combatant," since a number of medics and others serve in uniform as noncombatants by personal conviction and official assignment.

The rationale for conscientious participation in military activities is well-known. It is included under the obligations of citizenship for the purpose of assuring relative order and security in both domestic society and international affairs.

In the face of their anxiety over the horrors of modern war in general and the ambiguities of the present war in particular, the religious bodies of the United States have provided a great pastoral ministry through more than 4,000 chaplains who accompany the half million Americans engaged in Vietnam and the three million others in uniform at home and around the world.

Unfortunately, the reflective serviceman wonders about the much publicized conscientious objector and protestor who seems to hold the stage and the attention of the people at home. Servicemen are inclined to wonder if a few religious leaders have become so partisan in their endorsement of particular acts of conscience that they no longer have pastoral concern for all of their people. Some of these clergymen appear unable to minister to the whole range of difficult conscientious options that confront today's youth. They seem to sit in judgment upon those who have accepted, as a matter of good conscience, a military obligation that entails considerable sacrifice and often great personal risk.

NOTES ON COURAGE

Courage consists not in hazarding without fear, but being resolutely minded in a just cause.

—Plutarch

Courage is almost a contradiction in terms. It means a strong desire to live, taking the form of a readiness to die.

—G. K. Chesterton

Courage: Fear that has said its prayers.

—John J. Pershing

Cowards die many times before their deaths; the valiant never taste of death but once.

—Shakespeare

Timid men prefer the calm of despotism to the boisterous sea of liberty.

—Thomas Jefferson

They are slaves who dare not be
In the right with two or three.

—James R. Lowell

God will not have his works made manifest by cowards.

—Ralph Waldo Emerson

Courage? On the level where the only thing that counts is a man's loyalty to himself, the word has no meaning. — Was he brave? — No, just logical.

—Dag Hammarskjöld

When moral courage feels that it is in the right, there is no personal daring of which it is incapable.

—Leigh Hunt

—A.R.A.

The CHAPLAIN

Brave Men —

Living and Dead

THESE are the days when the country is called on to decorate thousands of fresh graves. The graves are the result, in the opinion of some, of the insanity of war or the militancy of our country's leadership; in the opinions of others they are the clearest evidence of patriotic devotion.

The war in Vietnam is being debated with such acrimony and is being opposed in so many ways that we sometimes imagine our ambivalence toward it to be new in our annals. We think of the old wars as clear-cut. The heroes of Bunker Hill and Valley Forge, the Union armies at Appomattox and Gettysburg, the GI's at Bastogne—did they not give themselves to clean objectives, were they not truly without fear and *without reproach*?

But we need only transport ourselves backward to the moment of involvement to see that America has never fought an unambiguous war. Our war against Britain, 1775-83, was, in the opinion of people like John Wesley and Samuel Johnson, an act of treachery against a sovereign power. The Civil War was for many Americans the murder of brothers, promoted by northern industrial and financial interests. The Spanish-American War was the work of the Hearst papers; World War I was fomented by the munitions industry; World War II was brought about by an unholy alliance between Franklin Roosevelt and the British Empire or by the bankers of the world; and so on.

Hence, if we want a clean war, that is, an unambiguous one, we shall not find one in time, and if only those are truly heroic who give themselves to a clean war, there are no heroes on this side of heaven. Indeed if we thus conclude, we shall have given the death blow not only to military action but to all sorts of meaningful involvement in the anguish of history. For there is no absolute purity in any human activity. Everything we do is tinged with some evil; even our noblest works may abet wickedness and frustrate good. The simplest meal steals the bread from my brother's mouth, and the pacifist who languishes in prison depends on the force of arms to keep him safe in his protest.

This is not to say that governments do not have the responsibility to act with as much justice as possible. The ambiguity of human existence should lead us not to arrogance but to humility. We must do the best we can with the terrible choices before us. But no nation, not even Sweden with its amazing self-righteousness in international affairs, can afford the luxury of waiting for the absolutely right decision. There isn't any.

If there is all this grayness about human actions, how do we know that the grave we decorate with flowers does not belong to someone who died for a fuzzy cause? We don't know and we won't know. (We don't know for sure even about the saints. Did Thomas à Becket die for God or for the extension of the political power of the church? Was Joan of Arc a mystic or a nut? We really don't know.)

We do not know, however, that the keepers of the peace die in devotion to a community which has enlisted their allegiance. It is not the specific responsibility of these people to make the community morally worthy of that allegiance. That is the job of the preachers and the teachers and of the entire citizenry. The job of the public servants who keep the peace is not to purify the ends but to serve the *means* of order in the face of chaos. It is to keep the nation safe from attack, to guard the frontiers, to protect life and property.

THIS IS certainly the view of the New Testament. On those rare occasions when Jesus or his followers confront the military whether it be the Jewish guards or the Roman soldiery, there is no cavilling about the task as such. John the Baptist exhorts the Herodian soldiers, "Rob no one by violence or by false accusation, and be content with your wages." In other words, use your power for the ends intended and not as a means for personal gain. Beyond this John does not ask that the soldier examine the ultimate ends which his activity serves or to meditate profoundly on the theology of force.

Paul also talks about the relation of Christians to government not in

terms of ends but means. Government is God's instrument of order in a world threatened by chaos. His words in Romans 13:1-4 are an interesting commentary on this instrumentality:

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer.

This quiet acceptance—even during the corrupt reign of Nero—of the need of government and soldiery to restrain men's passions and crimes must be seen not only against the background of Paul's personal security on the roads and ships and in the marketplaces of the empire but in relation to his understanding of order in a sinful world. Even though he himself was destined to die at the hands of the Roman soldiery, he did not lay that act to the charge of those who carried out their mission. We have no evidence, of course, but it is quite probable that he saw even the imperial decision to execute him as a terrible necessity in an aeon of dissolution.

In any event, the keeper of the peace deserves more honor than he is usually accorded. It is now fashionable to jeer at soldiers and policemen and to interpret every act of restraint as an incident of police brutality and every effort to keep order as a miscarriage of justice. In their frenzied effort to protect the innocent even the courts have weakened the hand of the peace-keeper and given almost every possible franchise to the criminal.

Now it is clear that the exercise of physical force is a temptation to the emotionally unbalanced or the poorly trained. It would be silly to deny that our military and police annals are darkened by brutality and sadism. The unfeeling comedy perpetrated on our Lord in the Praetorium is a classic instance. It would consequently be much better if physical force could be eliminated as a deterrent. It is aesthetically unpleasant, frequently morally degrading, and rarely exercised with that restraint which makes it acceptable to the restrained. But what is the alternative? A world ruled by madness, or worse. The Tolstoyan notion that crime would be eliminated if we emptied the prisons is sentimental half-wittedness based on a shallow view of human depravity. No one, not even a saint, should be trusted that far.

The solution to the problem of brutality and arrogance is hence not

the elimination of the keepers of the peace but improvement in their training and their understanding of their role. Plato's blue print for an ideal city includes guardians who are honored for knowing the difference well. But whatever the degree of his training, the soldier is a doer not a knower. Tennyson's frequently caricatured words on the soldiers of the Light Brigade have an element of truth:

Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die.

It is the doing and the dying we remember as we decorate the graves Memorial Day or any other time, celebrating not the purity of a cause or our own righteousness but the devotion of those who served their country by raising a bulwark against chaos.

On November 19, 1863, on the occasion of the dedication of the National Cemetery at Gettysburg, Pennsylvania, Abraham Lincoln spoke words immortal in their simplicity and beauty. It is a fact not always remembered that the speech makes no direct reference to the Union Army. Lincoln was the president of all the people, and in his memorial statement he enfolds all "the brave men, living and dead, who struggled here." I cannot believe that he did not make his eulogy deliberately ambiguous, not saying but implying that the "honored dead" included both friends and foes.

If this is the case, it follows that what was being honored at Gettysburg was devotion to the nation. If this is the case, it follows that what was honored at Gettysburg was not the ultimate purpose of the war so much as the devotion of those who served. The "brave men who struggled" there must have had varying and confused notions about why they were fighting. Despite this they fought for the nation giving to the task at hand the last full measure of devotion.

It is this good soldierly devotion that we celebrate as we pause before the graves of our nation's dead. And it is this devotion which should move us to examine our national *aims*—the *ends* for which we live and died. This is certainly intent of Lincoln's words:

It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom and that government of the people, by the people, for the people, shall not perish from the earth.

END

STEWARDSHIP IN MILITARY CHAPELS

THE FOLLOWING agencies appreciate the gifts and offerings they regularly receive from chapel congregations in the U. S. and overseas. A list of current addresses is included for your information and files.

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297 Park Avenue, South
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Church World Service
475 Riverside Drive
New York, New York 10027

Japan International Christian University
Care I. C. U. Foundation, Room 1220
475 Riverside Drive
New York, New York 10027

THE LINK
Free Distribution Fund
122 Maryland Avenue, N. E.
Washington, D. C. 20002

United Nations Children's Fund
331 East 38th Street
New York, New York 10016

The Upper Room
1908 Grand Avenue
Nashville, Tennessee 37203

Current U. S. Motor Vehicle Accident Facts

Deaths	53,000
Injuries (disabling beyond day of accident)	1,900,000
Costs (preliminary estimates).....	\$11,000,000,000
Travel (vehicle miles)	970,000,000,000
Rate (deaths per 100,000,000 miles of travel)	5.5
Licensed drivers	103,000,000
Motor vehicle registrations.....	99,700,000

The National Highway Safety Bureau has said that auto crashes are close to being the nation's largest health problem. Highway crashes cause 10,000 injuries each day, 1,000 deaths each week.

The Military Chaplain in Canada

THE oldest units of the Canadian regular Army (certain units of the Militia go back another century) date from 1883. The British began to consolidate and withdraw their troops in 1854, with the result that training of the Militia necessitated a Canadian professional cadre. Small permanent units of artillery, cavalry, and infantry were organized in the form of School Corps all of which later developed into famous regiments. There were never enough of these men stationed in any one place to produce a requirement for full-time chaplains.

Canadian chaplains first served Canadian units on active duty in the South African Boer War, but when that was over no full-time chaplains were employed nor was there any organizing or coordinating arrangement for chaplains of the Militia, who were selected and recommended by regimental commanding officers. A chaplain might be chosen for denominational reasons or because he looked as though he "might be one of the boys." but there could be no other ulterior motive, for Militia service in those days was practically a labor of love or patriotism.

In 1914, a Canadian First Contingent was quickly assembled to proceed to France. It required approximately thirty chaplains to begin with, and, lacking organization or precedent, the Government took clergy volunteers more or less as they came with little regard for denominational

Last in series of three articles on the history of the military chaplain written by a retired Canadian Regular Army Chaplain. Previous issues: Origin of the Military Chaplain, and The Development of the Military Chaplain in Great Britain

balance. A Senior Chaplain was selected to head them all, including Roman Catholics. Then in 1915, presumably because the need of efficient organization was more apparent in the theater of war, a Directorship of Canadian overseas chaplains was set up in London while there was still no organization at home, nor had a chaplain service or corps been officially authorized. This authorization came through in 1917 and in the following year a Directorship was formed in Ottawa, the overseas Director being brought home to head it. He held the rank of Honorary Colonel and under him were three H/Lieutenant-Colonels, two Protestant and one Roman Catholic.

Lack of experience and direction in the early days of the war meant that chaplains more or less made their own jobs. Certain names stand out (the great Archdeacon Scott, who passed away a few years ago, is still affectionately remembered by veterans from coast to coast fifty years after), but the Service itself remained less well known at the end of the war than some of its members. Churches had found no way of concerted support, no common voice through which they could speak to the Government or the chaplains.

Social welfare involved some men deeply, due partly to the sense of ministry and the desire to help out, due also to lack of terms of reference. The historic truth that a chaplain's necessity and real value are spiritual was not fully understood. He was available; why not have him do something useful? Thus, some ministries took the form of operating canteens and suchlike almost throughout the war. As time passed, however, welfare activities concentrated more and more on organizations such as the YMCA, Red Cross, and Salvation Army, with spiritual ministration coming to be recognized as the chaplain's unique full-time contribution, which is only one example of the pioneering done by World War I clergy, giving officers and men (and sometimes chaplains themselves) a comprehension of the "Padre's" true function. Many brought this knowledge and experience back into World War II, providing guidelines they themselves had not had. In the meantime, not long after the war, the Director's office in Ottawa closed down, no chaplains were provided for the small continuing peacetime forces, and Militia chaplains were still appointed through regimental recommendation.

BUT changes took place when World War II broke out. The churches took steps to have proper organization immediately, and on their recommendation, the office of Principal Chaplain (Army) was given to an Anglican Bishop who had been a Trooper in the Boer War and a Senior Chaplain in World War I. His experience, episcopal standing, and the churches' backing gave him prestige to carry through a difficult program. Roman Catholics were organized separately this time, with a Principal Chaplain of their own.

The churches also set up an Inter-Church Chaplain Committee to take care of denominational or other problems, and with its approval a common divine service booklet was drawn up to be used by all chaplains at regular parade services, it being understood that sacramental rites would be conducted according to the chaplain's denominational practice.

Almost 500 chaplains served the Army overseas and at home. Nine died; six as the result of enemy action. Three were prisoners of war. The Service received an exceptionally high ratio of decorations. The record as the British would say, was rather good, but the best thing was that the *Service* established itself as a great team performing an effective ministry among hundreds of thousands of men and women who needed it and increasingly realized they wanted it. A sign of this effectiveness is the considerable number of veterans who have gone into the ministry since the war.

A memorable new technique was the "Padre's Hour," an innovation of Major-General Sir Frederick Browning, commander of a British airborne division (and husband of Daphne DuMaurier), who introduced it to bolster morals and morale during the long wait for the invasion of the continent. It spread through Commonwealth armies and was authorized in Canadian overseas training schedules in December, 1942. Its method was consideration of religious and moral problems through guided discussion. As chaplains became adept in its use, the "Hour" grew very popular with men of every religious (and non-religious) background.

At war's end rumors were circulating as to whether this time a permanent chaplain service would emerge, and it turned out to be so. Navy, Army, and Air Force peacetime Chaplain Services officially came into being in October, 1946, with the Army's Protestant quota set at twelve. Notable events of the next few years were:

1948: The first annual Tri-Service Chaplains' Retreat was held. All chaplains except those overseas attended. Representatives of Chaplains' Committees of the churches were also present.

1950: The rank of the Principal Chaplain was upgraded from H/Lieutenant-Colonel to H/Colonel and his appointment changed to Director of

Chaplain Services. A Special Force for Korea resulted in a sharp increase of chaplains as Crimea had done for the British. Formation of a NATO Brigade in the following year caused further increase.

1951: "Honorary" was dropped from chaplains' rank designations and their commissions placed on a regular basis. Naval chaplains retained their concealed classification.

1958: Navy, Army, and Air Force chaplains were partially integrated by the appointment of a Chaplain-General, the first being named from the Army with others since coming successively from the Air Force, Navy, Army, and the present incumbent as this is written is Air Commodore E. S. Light. The post carries the rank of Brigadier or equivalent. Previously there had been a Chaplain to the Fleet (Navy), Director of Chaplain Services (Army), and Director of Religious Administration (Air Force), and these offices continued but with the added title, "Deputy Chaplain-General." Roman Catholics had similar structure.

Early in 1966 as integration phased into full unification, the former Directorates were replaced by functional ones: Directors of Personnel, Moral and Religious Training, Ecclesiastical Organization, and Administration. They held, as formerly, the equivalent rank of colonel and each represents one of the former three Services.

Since 1946, there have been other significant changes as well, the chief being an arrangement to have a Chaplains' Committee of the Canadian Council of Churches act as intermediary between the Government and the churches on chaplain matters, which has helped relate military congregations nationally and has led to the policy of turning over the larger share of chapel offerings to world missions through church mission boards.

SOLDIERS' welfare problems now rest where they belong, with the Regimental officer. Until 1951, an inordinate amount of time was consumed with complaints about postings, requests for assistance in getting compassionate leave, etc., often totally fruitless from a pastoral point of view. Most of them ended with the regimental officer anyway, he sometimes taking the view the chaplain was only an added naive consultative. He still gets involved, but he can generally confine himself to situations where he makes a valid contribution without pinch-hitting for those who ought to do the job.

Appointments of Militia chaplains are now handled much better. In effect Militia commanding officers still choose and recommend their own chaplains, but the appointments must be approved by Canadian Forces Headquarters, and a growing practice now is for Militia com-

manding officers to ask the Chaplain Services to furnish the name of a suitable candidate.

Canadian chaplains of the 1960's are given wholehearted cooperation and courtesy. Their spiritual mission is well defined in terms of reference; the job is fully recognized as essential to the well-being of the soldier and his family. It is also essential to the proper functioning of the Forces, which is a long step from days when chaplains had to depend on personality, when they were merely tolerated, given odd jobs to keep them busy, or when they, themselves, wondered what to do with their time!

Those who feel that a ministry among servicemen must be less rewarding than parochial ministries should remember that the New Testament indicates otherwise. When Jesus said "I tell you, not even in Israel have I found such faith," he was speaking of a Roman soldier who could not have been a disciple in the ordinary sense, yet the man's fine attributes, his willingness to cross barriers of race, creed, and caste, to seek the power of God, are plain to see. A centurion's rank was a career one earned in service, and the character of such a man would reflect much that his profession had made him.

The Roman army, as I mentioned in the first section, at that time had a respected and not unkindly reputation. Commentators usually treat the centurions of the New Testament almost as though they are surprised to find such men involved in events of profound theological significance, but isn't it possible that the men themselves helped *make* the events important? The same commentators stress that Jesus preferred appealing to the good already existing in his hearers, and those New Testament soldiers should be looked at once in a while from that point of view. The centurion ordered to supervise the crucifixion was neither the first nor the last soldier to see truth in the midst of tragic duty.

There was Cornelius, who helped Peter to a new vision of the meaning of the gospel. The case of Cornelius prompted the first Synod or Council of the church and contributed to the decision that insured Christianity would not remain a mere sect. *The first Gentile Christian convert was a soldier!*

I would like to close this little series with a personal observation: In France one day in 1944, a German POW, a massive volunteer in a work party, had picked up a ragged cigarette butt and was begging a light. The guards were tickled with this humiliation of the *Herrenvolk* and were helping it along with little pleasantries like holding out a lighter and suddenly drawing it back or pretending it wouldn't work. Almost without thinking, certainly with no intention of reproving anybody or setting an example, when the man appealed to me I gave him his light.

Later in the afternoon I saw one of the same guards give the same man a full-sized cigarette and light it. Now, whether my action had anything to do with it, or whether it was the guard's own good nature coming out, I don't know, but it started me wondering how much the sum total of all the words and deeds of my Christian predecessors down the centuries may have helped, however slightly, to soften hearts that war-time subjects to crueler influences. Years later when a pacifist demanded to know how I, a Christian clergyman, could in conscience wear military uniform, the only answer that made sense to him was the story of that incident.

END

AT YOUR SERVICE

Going Abroad? is a small booklet describing world-wide programs of rehabilitation and service by Church World Service plus the latest list of English language congregations overseas. Up to 10 copies are free. For 11 or more, a check for 10¢ per copy should accompany the order. Write: Division of Overseas Ministries, National Council of Churches, Room 630, 475 Riverside Dr., New York, N. Y. 10027.

Save America Through Prayer. The Rev. Alan Rosenberg, pastor of the Christian Missionary Alliance Church of Glendora, Calif., personally maintains a prayer project on behalf of the future well-being of the United States. There is no new organization, dues, or membership. Upon request Pastor Rosenberg will send a wallet-sized card which can be signed by the bearer, making a commitment to pray personally each day for the United States of America. Write to Mr. Rosenberg at P. O. Box 301, Glendora, Calif. 91740.

The Serviceman's Daily Prayer. A small leaflet containing a prayer intended for all Christians serving their country at home or abroad. Readers may have copies of the prayer by sending a stamped, self-addressed envelope to: Service Prayer, 2936 Bremen St., Columbus, Ohio. 43224.

In Circles. Al Carmines is the associate minister of Judson Memorial Church in New York City. With Lawrence Kornfeld as director, the creative Mr. Carmines took some of Gertrude Stein's work and made a musical that is called "In Circles." It's a riot of music, now available from Avant Garde Records, 250 West 57th St., New York, N. Y. 10019.



Chaplain (LTC) Thich (Venerable) Tam Giac, Chief of RVNAF Buddhist chaplains, left, guides Vietnamese Vice President and Mrs. Nguyen Cao Ky on a tour of his Vinh Nghiem Pagoda in Saigon on 14 Feb '68. 3,000 refugees are housed in the Venerable Tam Giac's pagoda.

RVNAF* Chaplains Show Concern

By Albert F. Ledebuhr

TWO hundred plain, wooden crosses were stacked behind the Vietnamese Catholic Chief of Chaplains' office. They gave mute testimony to the sacrifices made during the 1968 communist Tet offensive. Next to the crosses were bales of used clothing, cases of soap, and a few

boxes of candy.

Several blocks away, at the Buddhist Chief of Chaplains Directorate, 1,000 blankets, destined for the refugees in Hue, were piled high. In another room, over 100 cases of milk were about to be loaded onto a ¾-ton truck for delivery to military dependents temporarily housed in the Buddhist chief's pagoda.

* Republic of Vietnam Armed Forces

At the Protestant Directorate, the enlisted men were emptying eight large barrels. Sewing and hygienic kits, all neatly packaged in cellophane bags, were on display. The Protestant chief was about to leave with them for another military dependent refugee camp in the Greater Saigon area.

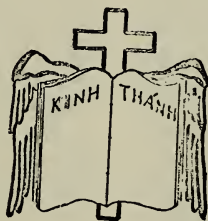
These scenes—all within the first few days of the Year of the Monkey—merely illustrate one facet of the effective ministry and social action of the Vietnamese chaplains.

Divided denominationally into three directorates, Buddhist, Catholic, and Protestant, the 159 Vietnamese chaplains effectively serve the spiritual, moral, educational and social needs of nearly 700,000 military personnel and their dependents. When one considers their comparatively recent origins, their shortage of personnel and equipment plus the fact that their total ministry has been accomplished during

war (this chaplaincy has never had the luxury of peace), the results of their efforts are little short of amazing.

Let's look at their history. The first chaplains (Catholic) were provided for Vietnamese troops serving with the French forces in the Red River Delta back in 1951. It wasn't until the birth of the Republic of Vietnam in 1954 that an actual chaplaincy service was organized. And this was provided only for Catholic personnel. Later in the 1950s, the Protestant Church was permitted to establish its first chaplaincy. Then, in 1964, following the overthrow of the Ngo Dinh Diem government, the Buddhist Chaplain Branch came into being. Today, the Catholic Directorate has 79 chaplains on active duty. The Buddhist Directorate supervises 74 chaplains, and the small Protestant Directorate has six clergymen in uniform.

CHAPLAINS



RVNAF



Chaplain (MAJ) Nguyen Son Xuyen, RVNAF III CTZ Catholic Chaplain, comforts a wounded Vietnamese Ranger during the communist Tet offensive.

The Vietnamese chaplains are not oriented to a particular service. They serve in RVNAF (Republic of Vietnam Armed Forces). It is not unusual for a chaplain to move from one branch of the service to another. In fact, the Catholic Chief of Chaplains, (LTC) Nguyen Van Long, was the senior RVNAF Navy chaplain prior to his present appointment in April 1967.

Although the majority of Vietnamese chaplains serve in the Army of Vietnam (it is the largest service), there are also chaplains assigned to the Vietnamese Air Force, Navy, Marines and Airborne, as well as to sectors and sub-sectors, where they serve the Regional and Popular Forces. Vietnamese military training centers, schools, hospitals, special regions and even the military cemetery also have chaplains assigned.

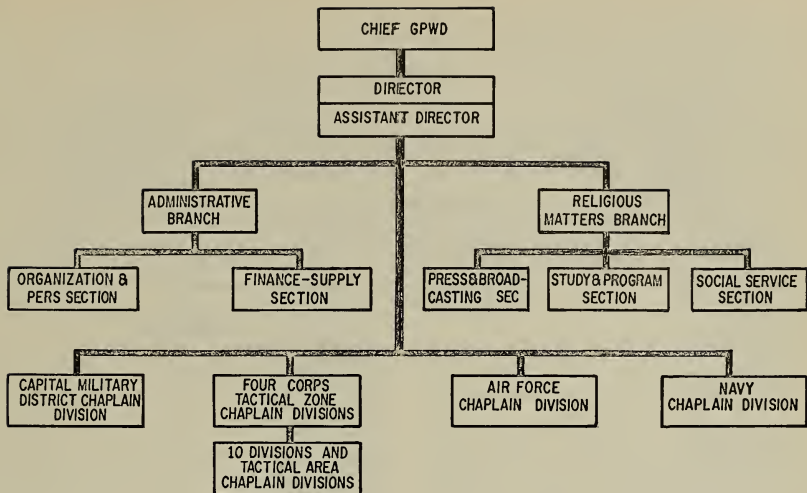
Each of the three chiefs of chaplains has his own table of organization and equipment. It is from his

office that the chaplains are sent to serve in the various military areas and organizations. (See charts)

Together with other welfare and morale officers, the chaplain directors serve under Brigadier General Tran Van Trung, the chief of the General Political Warfare Department of the Joint General Staff. Chaplains assigned to units work under the staff supervision of the deputy chief of staff for political warfare. Although at first glance it would appear that the Vietnamese chaplains are thus politically involved, such is not the case. In fact, political involvement is not permitted by any of the three chiefs. In those few instances where individual chaplains have forgotten their non-political status, they found themselves out of the service in a big hurry. The Vietnamese chaplaincy is subordinate to the General Political Warfare Department. The Chinese Nationalist Army, after which the RVNAF patterned this part of its military structure, grouped all morale and welfare activities under the political warfare chief.

The Vietnamese chaplaincy is not a copy of the US chaplaincy. There are many differences, brought on by their military structures, religions, mission, and conditions of warfare. Some of the differences are obvious. Others are more subtle. But all of them are more than arbitrary.

The denominational rather than service orientation already has been mentioned. Uniforms or the frequent lack of uniforms is another example. The only Vietnamese chaplains who regularly wear the uniform are the Protestants. Frequently, Catholic chaplains wear uniforms, and, occasionally, the Buddhists do, too.



However, it is not unusual to see a Catholic chaplain in a cassock or a Buddhist monk in a saffron, brown, or grey monk's robe, depending upon whether he is Mahayana or Hinayana Buddhist.

Each of the directorates has its own distinctive symbol, which is featured in the shoulder patch of the uniform. The Catholic symbol is a winged cross set in a hexagonal blue shield over a background of concentric circles. Thus, they express their faith in the doctrine of the Trinity. The Protestant Directorate's symbol features a silver, winged cross with an open Bible superimposed over it. The Buddhist Directorate has a 12-spoked Wheel of Life (12-year Lunar cycle) held up by the Hand of Mercy.

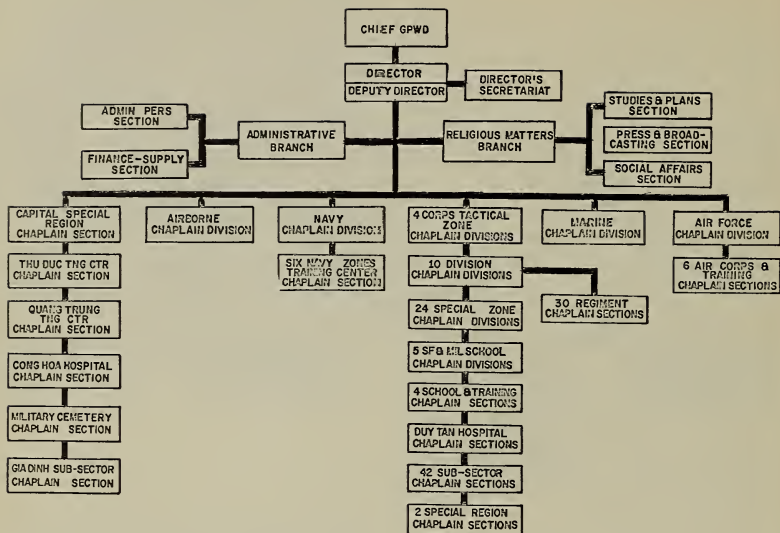
The Vietnamese chaplains work hard to provide for the spiritual needs of their men and families. The last

annual report of the Chief of Catholic Chaplains included:

- Over one million communed.
- 2,100 funerals conducted.
- 22,000 hospital patients visited.

RVNAF Buddhist Chief of Chaplains (LTC) Thich (Venerable) Tam Giac, right, meets with ARVN revolutionary development cadre at his Vinh Nghiem Pagoda in Saigon. The RD cadre assisted with the refugees after Chaplain Giac converted his pagoda into a center for more than 3,000 war victims.





The Protestant chief reported:

- 364 religious visits.
- 547 visits to military units.

The Buddhist Directorate does not keep this type of records. Statistics are not their "cup of tea." Yet they declared that over 60,000 soldiers officially took refuge in the Buddha, Dhamma (doctrine) and Sangha (community), which means that they professed their faith in Buddhism. Each one of these soldiers now wears a Buddhist medal.

Here in Vietnam, more than in the US chaplaincy, the spiritual ministry only begins to describe the work load of the chaplain.

Military dependent education is a major activity of the Vietnamese chaplains. All three directorates boast both primary and secondary

level schools. At last count, there were 61 such schools in operation all over Vietnam. One chaplain of the Capital Military District is responsible for three schools with an enrollment of over 4,000 pupils. You may ask why military chaplains get involved in running schools. There are two reasons. First, it is part of their mission in the armed forces. Secondly, if the chaplains didn't operate the schools, thousands of dependent military children would not have the opportunity to go to school.

Social welfare activities also are an integral part of the Vietnamese chaplain ministry. RVNAF chaplains, conscious of the social and material needs of their people, spend long hours in social services activities. All of the chaplains do social service work. Some have outstanding programs. For instance Chaplain (MAJ) Thich

Nhu Buu, the Buddhist I Corps Chaplain in Da Nang, has a center adjacent to Duy Tan Military Hospital that provides assistance for up to 700 people at a time. Dependents of wounded and deceased RVNAF personnel are fed, housed, clothed, and medically treated. Their children are given free education. Funerals are arranged at no cost.

At the other end of Vietnam, in the Delta's capital city of Can Tho, the Protestant IV Corps Chaplain is in the process of building a complete complex of buildings—chapel, school, medical aid station and temporary quarters for transient and refugee personnel. Over 300 children are enrolled in his school. The Hoi Chanh (VC returnees) also are provided assistance.

Of course, the post-Tet period of

the last few months saw probably the finest example of social welfare work done by any clergymen anywhere in a long, long time. Tens of thousands of people were fed, clothed, and housed and given security during February and March. Even now (mid-April), thousands are still being cared for by the RVNAF chaplains.

Because of the shortage of chaplains, their chiefs have had to emphasize different forms of ministry to provide for the spiritual needs of the people. The printed word is used extensively. Books on worship have been written, printed, and distributed by the three directorates. Magazines are published regularly. The Buddhist's 64-page "Great Mercy" magazine is published twice a month in 50,000 copies distributed to the troops and their families. The Catholics also publish a 64-page

Chaplain (LTC) Nguyen Van Tong, center, RVNAF Protestant chaplain, presents hygienic kits to war victims living in the Thong Nhat school in Saigon. The school has been converted to a refugee center.



"Spirit" magazine in 50,000 copies. But they do it only once a month. The smaller Protestant Directorate distributes 1,000 copies of the National Evangelical Church's "Rang Dong" magazine each month.

Each directorate has a weekly radio program, broadcast on the National Military Network. These programs are written, produced, and broadcast by chaplain directorate personnel. This past Christmas, the Catholic Directorate broke the TV barrier, as Chaplain (1 LT) Nguyen Tu Do wrote, produced and presented a 30-minute program on the birth of Christ over the national TV channel.

Ceremonies are very important to the Vietnamese chaplains. Festival days are all marked with religious programs. On Vietnamese Martyrs Day, all Catholic chaplains conducted



Chaplain (MAJ) Nguyen Son Xuyen, RVNAF III CTZ Catholic Chaplain, ministers to a victim of the 1968 communist Tet offensive.

major programs. Some 2,000 military personnel and their dependents crowded the National Catholic Military Church for a Solemn High Mass on this occasion in Saigon last fall. The Vietnamese Military Vicar, Bishop An of Xuan Loc, was the celebrant.

Buddha's Birthday celebration in May each year marks the primary

The head of a refugee unit, right, thanks RVNAF Protestant Chaplain (LTC) Nguyen Van Tong for hygienic kits presented to refugees at Saigon's Thong Nhut School refugee center.





Vietnamese Vice President Nguyen Cao Ky, right, speaks with a war refugee, far left, while on a guided tour of the pagoda refugee center of Chief of RVNAF Buddhist (LTC) Giac (above Ky).

occasion for Vietnamese Buddhist chaplains to marshal their people for large-scale religious activities. Some 500,000 people helped observe the occasion in Saigon last spring. Wandering Souls Day in the fall is also a time for major festival activities among the Buddhists. Tens of thousands gather at military cemeteries to recite the Buddhist prayers for the dead.

Training for chaplains is a major problem. It will not be until at least 1971 that the RVNAF will have a chaplain school. Meanwhile, nine chaplains have been trained at the US Army Chaplain School at Fort Hamilton, New York. Six more are programmed for training at Fort Hamil-

ton next January. Each of the three chiefs of chaplains conducts three-day seminars annually, when chaplains from the field are oriented in terms of their duties, religious obligations, opportunities within the military and are provided opportunity for group prayers and worship.

Soon (August, 1968), the three Vietnamese chiefs of chaplains will make a three-week orientation tour in the US. Should you have a chance to meet these men, seize the opportunity. For Vietnamese Chaplain Chiefs Thich Tam Giac (Buddhist), Nguyen Van Long (Catholic) and Duong Ky (Protestant) are three of the finest men God has put on Earth.

END

* *

You cannot estimate in more than a rough quantitative fashion the cost-effectiveness of guts, heart, morale, flying skill, intuition, sixth sense, imagination, and the dedication of a fighting man in a fighting machine in a fighting environment when in defense of his country and freedom.

—Thomas P. Cheatham, Jr.



PREACHING CLINIC

JAMES T.
CLELAND

This Morning's Sermon

IT is the evening of another Lord's Day, and, before I go to bed, I ought to write a column for THE CHAPLAIN. These bi-monthly assignments seem to creep up on me every other week. I'm going to tell you about the sermon preached this morning, how it came into being, and what it was all about. The title was "My Name is Jim C.; I Am a Sinner."

The two halves of the title are true, but what on earth, or in heaven, or under the earth, set me off on this line of thought? It was the remembrance of the one meeting of Alcoholics Anonymous which I have attended. Have you been to such a gathering? It has all the flavor of a revival—with more fun. It is clouded in tobacco smoke, awash

with coffee, and punctuated with laughter. Each speaker begins in the same way, with the Christian name and the initial of the surname, followed by the constantly repeated, never varying, sentence: "I am an alcoholic." Notice the tense of the verb: the present "I am," even though a drop of alcohol may not have been touched for ten weeks, ten months, ten years.

That gave me my analogous clue. What is a basic affirmation of a Christian? "My name is Jim C.; I am a sinner." My General End was: "To convince, through explanation." My Specific Intent was: "To help this congregation to realize that a Christian is always aware that he is a sinner. The Pattern was a Ladder, with four rungs.

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

Rung 1: I am a Sinner

Just as the first prerequisite to being canonized as a saint is that one be dead, “door-nail” dead, so the first prerequisite to being a Christian is the recognition that one is a sinner: one who is disobedient to what he believes to be the will of God, recognizing that he is somewhat responsible for this disobedience. Many Christians don’t like to admit this. My own mother didn’t. We have a sneaking sympathy for the Pharisee in the Parable of the Pharisee and the Publican, even though Jesus pointed out that it was the tax-collector who went home justified, i.e., accepted by God. Jesus came to save sinners. They had to admit they were sinners before they could be saved. I know one man for whom the high point in a service of worship is the Prayer of Confession, the public recognition that he is a sinner. It is the primary reason that he attends corporate worship.

Rung 2: I am a Persistent Sinner

Yes; I am a persistent, continual, perpetual, perennial sinner. Despite regular Prayers of Confession, I am *still* a sinner, disobedient to what I believe to be the will of God for me. Why? It is partly my creaturehood. I don’t have the physical and emotional make-up to be always as good as I know I ought to be. Hunger thwarts me; desire warps me; weariness shortens my temper. Again, there is something in me which leans toward sin. I enjoy rebelling. I have a certain sympathy for the man who, when asked if his sins troubled him, replied: “No, I rather enjoy them.” But, the real reason for my continuing in sin is the high, high norm of Christian love, the

impossible possibility. It is easier to live under the rule of law than by the principle of love, especially when that principle has been incarnated for us in a person like Jesus. Paul knew that. When he was a Jew, he said that his behavior was “blameless” (Phil. 3:6). When he was a Christian, he said—if he wrote 1st Timothy!—that he was “chief of sinners” (1:15 KJV). Paul always had to be first man—at one end or the other. A Christian knows that he is still, now, and always, a sinner.

Rung 3: I am a Forgiven Sinner

Both the Old and New Testaments affirm that. It is their refrain. Psalms is echoed by Paul, Jeremiah by Jesus. They all know what a leading layman in the O.T. knew: “a God ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love” (Neh. 9:17). If you want a quick proof of this, read the first letter to the church at Corinth. There was a ragamuffin bunch of scalawags, who got drunk at the Lord’s Supper, and sued one another in the pagan law-courts. But do you know how Paul addressed them? He called them “saints” (1:2), that is, “accepted of God.” Most of them were Junior Varsity saints, or scrubs, or “red-shirting.” But they were within the beloved community. If, as Luther said, the recognition of sin is the beginning of salvation, the assurance of a God who forgives is the next stage. That is why the Words of Assurance are a necessary follow-up to the Prayer of Confession. It is not enough to know that one is a sinner; it is essential to know that prodigal sons and daughters are welcomed back by a God who runs to meet them. So all our pain is touched with joy, when one knows he is a persistent, but forgiven,

sinner.

Rung 4: I am a Semi-Victorious Sinner

Theoretically, I ought to be a winner all the time. Actually, I'm not. This is where Easter enters the theological picture, as a fact and as a hope. Paul's problem wasn't forgiveness; he had that as a Jew. His problem was deliverance from the power of sin, from the haunting fact that "the good that I would I do not: but the evil which I would not that I do" (Rom. 7:19 KJV). What steadies him is the Resurrection, plus a quite Pharisaic argument. Here is how it goes. The wages of sin is death. In the Resurrection, death is defeated. Therefore, Satan is defeated. Therefore, says Paul, I'm a member of a winning team: "Thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Cor. 15:57). However, the final victory is not yet. Nevertheless, two facts are true. There is the Easter story, as a sign of ultimate victory. There is the indwelling Christ, as an ally in the minor engagements along the road.

That was the sermon. How did it conclude? I went back to the Introduction and thanked God for Alcoholics Anonymous for their good work—and for priming this effort! But I thanked God also for Sinners Unanimous, which is the true body of believers: sinners, persistent sinners, forgiven sinners, sinners who even here have the foretaste of victory. Amen.

I salute you, fellow sinners, in the name of him who came, not to the righteous, but to sinners. **END**

Most people don't need to be led into temptation—they can find their own way.
—*Try Square.*

MERCHANT MARINE ACADEMIES

There are five state Merchant Marine academies:

Maine Maritime Academy
Castine, Maine 04421

Massachusetts Maritime Academy,
Buzzard's Bay, Massachusetts 02532

New York Maritime Academy
Fort Schuyler
Bronx, New York 10465

California Maritime Academy
Vallejo, Calif. 94590

Texas Maritime Academy
(Part of Texas A & M College)
College Station, Texas 77843

And one federal academy:

U. S. Merchant Marine Academy
Kings Point, New York 11024

THESE SEVEN THINGS I HAVE TRIED

1. Laughing at difficulties and found them disappearing.
2. Attempting heavy responsibilities and found them growing lighter.
3. Facing a bad situation and found it clearing up.
4. Telling the truth and found it the easiest way out.
5. Doing an honest day's work and found it most rewarding.
6. Believing men honest and found them measuring up to expectation.
7. Trusting God each day and found him surprising me with his goodness.

—Anonymous.

The Fighting Parson

Ebenezer Cleaveland—chaplain in the Revolutionary Army

TWO centuries ago people had to fight harder for a cause and shout louder to make themselves heard, than they do today. Pioneers, whether they were struggling to establish themselves on the land or battling against odds to lay the foundation of a new faith, stuck diligently to their guns. They were not easily discouraged by hardship or obstacles.

A so-called "fighting parson," who put fighting for his country before fighting for any other good cause, religious or otherwise, was Ebenezer Cleaveland, of Mayflower ancestry and a cousin of John Barton Payne, beloved author of "Home Sweet Home."

Born in the pretty town of Canterbury, Connecticut, where the grass grew down the middle of the main street, Ebenezer was the son of Josiah

and Abigail and at twenty married Abigail Stevens whose mother was likewise an Abigail.

Ebenezer was educated at Yale College and then went into the ministry in his twenties. He preached in Connecticut and even as far away as Essex and Ipswich, Massachusetts. There, people from Sandy Bay heard him and were so pleased that they invited him to become their permanent minister.

Until the middle of the 18th century the people of Sandy Bay had used the little old log schoolhouse as a place of worship and to this humble structure the Colonial government obliged Gloucester to send ministers once a month. For their services these worthy gentlemen were rewarded in strange ways—more often in rum than in cash.

Many villages felt that once a month was too seldom to hear the Good

Word and would conscientiously journey to Gloucester on horseback, Sunday after Sunday. The children were less fortunate and had to depend on their own legs for transportation. Quite a change from the present era when even the young people find it an effort to walk farther than to the door of the car.

In 1752, the Reverend Ebenezer Cleaveland with his wife and four children, arrived in Sandy Bay, a village of 35 homes, plus six in nearby Pigeon Cove,—a total population of 250 souls. The family rode into town on four horses. The horses also carried all their worldly goods.

The Reverend Ebenezer was a well built, muscular and very spry man, impressive in appearance. He wore a turned-up three-cornered hat and sometimes a wig. He was so enterprising that soon after his arrival he started to do something about the much needed House of Worship for Sandy Bay.

Enthusiasm and hard work can accomplish a good deal and with the eager cooperation of the villagers, the desired church was erected two years later,—the same year that his son, Ebenezer junior, was born.

The minister's salary was supposed to be sixty pounds a year but it varied according to the financial status of the town and in certain periods was even reduced to 90 quintals of fish. The Widow Gamage was the first sexton and was paid nine shillings, four pence a year, a sum which agreed with her well for she lived to be more than a hundred.

ABOUT this time the French and Indian Wars were being waged

and men in many communities were forced to go to the aid of the Colonies. The call to arms was too much for the Reverend Ebenezer, a born man of action, who could never turn a deaf ear to even the most remote battle cry if his country called him. As soon as he heard the imaginary sound of drums he was eager to be up and off to the War.

During his eighty odd years on this earth, this active minister heard and answered many such calls and his parishioners learned to accept his attitude and readily grant him leave of absence. No coward soul was Ebenezer and soon after his arrival in Sandy Bay when the first call came, in a moment he was on his way.

In 1760, he was off again, this time to Crown Point to serve as Chaplain in the Army. Again, a few years later, he joined the Mohawks and later headed the soldiers who marched from Sandy Bay to Bunker Hill. As chaplain in the Colonial Army, he went through much of the Revolutionary War from 1775 to 1783, part of the time serving as surgeon's mate as well as chaplain.

Even when there was no call to arms to answer, Ebenezer did not always remain quietly in Sandy Bay. Enterprising, in the best sense of the word, he felt the need to travel beyond the borders of Cape Ann. Deeply interested in the Indians, and being a strong promoter of Dartmouth College, with Lord Dartmouth himself, he took part in the ceremony of its founding and was given an honorary M.A. degree from there in 1775.

During the absence of their pastor the people of Sandy Bay pretty well shifted for themselves. According to Lemuel Gott's *History of Rockport*,

(once Sandy Bay), during these periods, and particularly after the Reverend Ebenezer had left them for the hills of New Hampshire, the morals of the community were at a rather low ebb.

The end of the Revolution brought the pastor's military career to an end and gave him more time to think about his problems at home. His salary of fish and now nothing else, did little to support his family of eleven children and put clothes on their backs, so he began to be a trifle dissatisfied with his circumstances and wanted to do something about it.

About this time someone offered the Reverend Ebenezer 1,000 acres of land in Coos County, New Hampshire. He asked his parish to relieve him of his duties and allow him and his family to leave the village, which they reluctantly did.

In 1779, the pastor of Sandy Bay sadly packed his worldly goods in an oxcart, to be transported to his new home. The rest of the family followed in a horse and buggy, waving farewell to the village where they had spent the past quarter of a century. With hope in their hearts, they proceeded to new fields of endeavor.

Sandy Bay had not seen the last of their former pastor however, for from time to time he visited them. Ebenezer Cleaveland would not have been true to his character if he had not managed to keep on the move a little, even though the facilities for travel were less simple than they are today. In spite of the effort involved he even visited Bath, Maine, on one or two occasions and certainly did not sit still in New Hampshire, content to do absolutely nothing.

NINETEEN years after he had bid goodbye to his parish on Cape Ann, the Reverend Ebenezer returned to his former flock and once more settled down in the handsome parsonage he had built nearly half a century before. This time the years had taken their toll of his zeal and energy, for aged and infirm, he was at last satisfied to remain in the village with the old love of wanderlust gone from his soul.

In spite of the infirmities of age, the still active minister preached intermittently, whenever his health and strength permitted. After the death of George Washington, he delivered a sermon from the old pulpit about the first president, whom he had known personally.

The Reverend Ebenezer Cleaveland lived to attend the dedication of the new church building in 1804, the same church which now stands there, though considerably smaller than it is today. The cost of this handsome building was \$9,000.

Two years after the laying of the cornerstone of the new church and one year after the death of his wife, Ebenezer died,—on Independence Day, which is highly appropriate for any fighting parson. When asked on his deathbed what his prospects of eternity were, he replied: "I trust in the same God that I did when the bullets flew about my head." He is buried in the old burying-ground opposite Front Beach, facing the sea.

The Congregational Church in Rockport still has a few mementoes of their first minister, among them a chair which was sent there from Canterbury, Connecticut, after his death, and a pair of spectacles which he wore when reading his sermons.

Had the Reverend Ebenezer lived only a few years longer he would have been proud to see the active part his church played in the War of 1812. The evidence still remains in the form of a bullet-hole in the steeple, made by a gun on the British frigate, *Nymph*, when one of her men fired at the church from the harbor. The bullet has been preserved and the cannon which fired the shot now stands beside the Town Hall where everyone can see it.

The Old Congregational Church of Rockport is one of the fine examples of Colonial Architecture and is one of the chief attractions on Cape Ann. Far out to sea its stately tower shines like a beacon light and in the past was a well known landmark for passing ships. Long ago, the sailors named the church, *Old Sloop*, because, like a one-masted sloop, it could be seen at a distance.

In 1870, the Old Meeting House suffered a major operation and was cut in

two straight through the middle and twenty feet added to its length. The cost was more than three times the price of the original building but far less costly than it would have been today. It stands now on a slightly raised piece of ground, calm, stately and dignified,—a silent onlooker of the turmoil of traffic that daily passes before it. And, as we pass, we cannot but feel that it is the beauty of simplicity which endures through the ages.

Now, more than two hundred years after he took up his pastorate at the Old Meeting House in Sandy Bay, Ebenezer Cleaveland is not forgotten. A colorful and independent character himself, this first minister of Sandy Bay left a definite and deep mark upon the community. Even though none who lived in his lifetime, is here to speak for himself, many who live in Rockport today speak of him with pride and affection. We doubt that the "Fighting Parson" of Sandy Bay will ever be forgotten in that town. END

AT YOUR SERVICE

A Study Program on the Church's Mission in Town and Country is being held in connection with Georgetown University's Summer School. Dates July 1—August 23. For detailed information contact The Dean, Georgetown U., Summer School, Washington, D. C. 20007.

Hebrew University at Jerusalem has a number of programs for American students—graduate studies, one year study programs and summer school. For detailed information contact Office of Academic Affairs, American Friends of the Hebrew University, 11 E. 69th St., New York, N. Y. 10021.

A new publication "Audio-Visual Research Newsletter," is now being published by the Education Department of Color Arts, Inc., Racine, Wis., for church-school educators. It is designed to keep educators generally informed in the field of audio-visual communications. For further information write, Color Arts, Inc., Education Dept., 1251 Mound Ave., Racine, Wis. 53404.

The Challenge of Leadership

A FOREMOST challenge confronting the Chaplain Corps of the Navy is the challenge of leadership. As clergymen and as naval officers the role of chaplains is unavoidable and inescapable. And if we fail in the role of leadership, how great indeed is that failure!

There is no Chaplain Corps doctrine of leadership which has been articulated either within or without the Corps. However, we are afflicted with an entire spectrum of unique leadership concepts all the way from sublime to the ridiculous. We are sometimes beset by concepts of leadership which are a mixture of pious sentimentalism, moralistic exhortation, egoistic personalism and other such concepts which try to pass themselves off as marks of strong leadership. There is the pseudopiety concept of leadership which seeks to impress others with one's spirituality by the muted voice, the rolling eye and a pietistic jargon. Such concepts of leadership are recognizable in and out of the Navy.

Leadership in the Chaplain Corps of the future will require at least five ingredients if the Corps is ever to occupy its proper place of moral and spiritual power in the Navy.

First, leadership in the Chaplain Corps must be based on a true understanding and commitment to the strategic goals of the Corps i.e. to its mission, if you please. Hitherto the goals of the Chaplain Corps have been, for the most part, tactical goals of temporary and immediate character. The long-range goals for the Corps, strategic goals, are notable by their non-existence. Thus we are constantly falling prey to temporizing and to expediency in meeting sudden crises. This permits a kind of leadership which mounts a horse and rides off in all directions and thus is a leadership that gets us nowhere. Leadership that doesn't know where it is going betrays and does not lead. In this, one is reminded of Robespierre, the hero of the French Revolution, who is reported to have said on one occasion, "When I

see a crowd marching down the street I always send to find out where they are going, for after all, I am their leader." A definition of the strategic goals of the Chaplain Corps is and must be the first order of business for leadership in all echelons in the Corps. Pious slogans and pseudo-pious mottoes are not adequate substitutes for strategic goals.

Second, leadership must be able to make decisions intelligently and wisely for in a real sense, "halting between opinions" dooms leadership to frustration and those who follow to confusion. Decision making has to be based on knowledge and understanding. There is no short cut to the kind of knowledge called for in decision making. It requires burning the midnight oil. It requires tedious hours of home work. It demands intense concentration if one is to be a master of the knowledge which is absolutely essential in the processes of decision making which are necessary to leadership.

Third, leadership must be able to marshal resources, personal and otherwise, which are essential to the attainment of the strategic objective or goal. The marshaling of personal resources by leadership requires that the leader command respect, a respect based on the highest order of integrity. It must be a leadership that is not afraid to stand up and be counted at the right time, in the right place, and for the right thing. It must evoke the enthusiastic commitment of those persons who are expected to respond to leadership. It must inspire and energize, it must stimulate and it must challenge those who follow to their maximum and best effort in support of the common goal.

Fourth, the leadership which these times demand must be capable of long and sustained effort in the face of discouragement, disappointment and frustration. The flash-in-the-pan kind of leadership, the sky-rocket kind which makes a brilliant flash for a moment or two and lights up the sky but which quickly fades away into darkness will never meet the needs of the Chaplain Corps now or in the future. The goals which we should be seeking may take years in reaching. Success in some strategic objectives may require a decade of dedicated and loyal effort . . . sometimes against strong and well-placed opposition, sometimes against the malaise of indifference and sometimes through tactical failure. But then, whoever expected that the life and ministry in the Chaplain Corps would be easy, or that the road ahead would be trouble-free?

Finally, leadership in the Chaplain Corps must be disciplined for servanthood. It has been said, "If a woman has charm she doesn't need much else in life; but if she lacks charm, nothing else will do her much good." If leadership in the Corps is characterized by disciplined servanthood it can suffer many disabilities and still be effective. But if it lacks this quality of servanthood, nothing else will be of much value and its voice will be as "sounding brass and tinkling cymbal."

Herein is the great role conflict for chaplains. As naval officers where rank has its privileges (and the higher the rank the greater the privileges) we are bidden to eschew all the privileges of rank and to discipline ourselves for servanthood. For was it not heard among the aviators and discussed among the submariners, and were there

not rumors of it among the Marines and was it not whispered in the ward-rooms of destroyer-men and insinuated around the scuttlebutts and in the mess decks that a "rank-happy" chaplain is an abomination unto the Lord! But a chaplain whose leadership is

disciplined for servanthood stands tall in the service and the word of his coming and his going is a benediction and a blessing, and in the passing of the years a host of men of the Navy and Marine Corps will rise up to call his name blessed!

END

THE INTERDENOMINATIONAL *UPPER ROOM* SERVES THE SERVICEMAN

by CAPT R. W. Ricker, CHC, USN, Ret.,
Director, *Upper Room* Chaplain Services

THE NEED: These tell that *The Upper Room* is needed and wanted:

Army: "I am a soldier in Vietnam. I understand you have some books, like *The Thrill of Christian Living*, I would like to read....We don't receive much material over here...."

Air Force: "I am serving as chaplain to numerous radar sites. I have occasion to distribute Christian literature, but have no resources for the purchase of such items. Can you provide me with *Upper Room* without charge?"

Army: "I am a chaplain serving in Vietnam....Men have asked me about your devotional guide, *The Upper Room*. Since we have no funds in our chapel program, I wonder if you could supply us with copies....You are doing much to aid thousands in their worship habits."

THE ANSWER: This tells how we try to meet the need.

Distributed free during the last 12 months through the chaplain's ministry:

<i>Printed Material</i>	<i>Amount</i>	<i>Pieces</i>
Copies of <i>The Upper Room</i>	\$63,285.44	614,855
Other devotional literature	34,002.25	171,307
Total	97,287.69	786,162

THE RESPONSE: These tell how we know this service is worthwhile:

Army Chaplain: "I received your fine packet of books and leaflets. I want to thank you very much. They are good, helpful, inspirational reading. *The Upper Room* is certainly appreciated by the servicemen here."

Navy Chaplain: "Thank you for the speedy delivery of the books from *The Upper Room*....This booklet is doing a tremendous job in filling the spiritual gap that would be felt if it were not for your publication...."

Hospital Chaplain: "We find your literature outstanding in content and the kind the patients will read. It is attractive, interesting and inspiring."

IF YOU WISH TO HELP WRITE: *The Upper Room*, 1908 Grand Ave.,
Nashville, Tenn. 37203

Civil War Evangelist Major D. W. Whittle

By Bernard R. DeRemer

CONFEDERATE General French's 6,000-man force was slowly driving 1,500 Union soldiers toward the top of rugged Allatoona Pass. Sherman's Army, encamped outside Atlanta in October, 1864, just before the famous march to the sea, had been outflanked, and now the Confederates were trying to cripple the Northern forces by capturing garrisons and destroying the railroad and supplies.

A small fort at the top of the pass held a million and a-half vital rations. Just as the Union cause appeared hopeless, an officer caught sight of a white signal flag atop Kennesaw Heights, 20 miles away. The signal was answered, then this electrifying message was wig-wagged across the valley:

**HOLD THE FORT: I AM COM-
ING.—W. T. SHERMAN**

Cheers went up, and with renewed courage the men held on under murderous fire for three hours, until Sherman's advance guard forced a Con-

federate retreat.

The young Union officer who saw the signal at Allatoona Pass was Lieutenant D. W. Whittle, 72nd Illinois Regiment Volunteers, whose later recollection of this incident inspired P.P. Bliss to write the famous gospel song, "Hold the Fort." Whittle himself was to attain fame as the "Civil War Evangelist," holding campaigns with Bliss, and also working with D. L. Moody and others.

A native of Chicopee Falls, Massachusetts, Whittle had gone West, perhaps in response to Horace Greeley's famous advice. Settling in Chicago, he became associated with Wells Fargo about 1859. At the outbreak of the Civil War, he raised a company of volunteers from the Chicago Board of Trade.

During the war, Whittle distinguished himself as a good soldier of the Lord Jesus Christ as well as of his country. In October, 1862, while camped at Columbus, Kentucky, he noted in his diary:

Jim Harrison, an Englishman in our company, is lying at the point of death in the hospital. He is unable to talk, but recognizes me before he dies. We pray and sing a hymn with him and receive the assurance (faint at such a state) that he is ready to go. During the night he died.

A few days later, he wrote:

This evening we receive orders for the men to sleep on their arms as a large force of cavalry is reported near. Prayer meeting this evening. Gordon and Wertzler ask for prayers. Feltham is sick in tent, finds Jesus.

Nov. 2: At the request of the chaplain in the afternoon, I conduct a service in the hospital, officers' prayer meeting in Dr. Powell's tent, Bible class in the afternoon. As usual after the class I gather all those in camp who I think have no hope in Christ and those recently made hopeful, and we have the most impressive prayer meeting I have ever attended. All are deeply affected; George Chaddock asked for prayers and I think as a result of the meeting has placed himself on the Lord's side. Feltham continues firm in faith.

Wounded at Vicksburg in 1863, Whittle was home on a brief furlough. A special program was being held to promote the work of the U.S. Christian Commission, a YMCA affiliate. Lieutenant Whittle was brought to the platform to say a few words. In the audience a young lay preacher and soul winner, D. L. Moody, burst out, "Give him three cheers!" This nerved Whittle, weak from his wound, to speak briefly. Later, Moody declared, "Whittle, I took you into my heart that night, and you have never been out of it since." This fellowship was to change the young soldier's life

course completely.

Back to the front, Whittle served throughout the war, marching with Sherman to the sea. He served on the staff of the outstanding Christian General O. O. Howard, who recalled, "As I first saw him, his hair was jetty black, his height about the same as mine, and his eyes large and lustrous, changing in expression. There was always a pleasant look and usually a smile on his face, and my heart went out toward him in the very beginning."

AT THE close of the war, Whittle was commissioned a major, the title by which he was known in later life. Returning to Chicago and business, Major Whittle became business manager of the Elgin Watch Co. in 1869. He was said to have first conceived the plan of having railroad companies own the watches—Elgin, of course!—of their conductors, engineers, and other employees, to assure uniformity of time.

Becoming more and more absorbed in Christian work, he was finally forced to decide which he would do fulltime. As for many others, it was not an easy struggle. But Evangelist D. L. Moody was working on him, and the Civil War veteran later recalled what he termed his ordination—under a Chicago lamp post as the two were walking home. "We were talking about the work, what ought to be done, and what could be done. In that earnest, simple direct way of his, Moody pulled out his Bible, put his finger on 2 Timothy 4:1,2, and said, 'See here, Whittle, this is what God wants us to do—PREACH THE WORD.'"

Finally, from Glasgow Moody

wrote. "I do hope you will not let anything keep you from coming out now from business. . . . I see the way so clear for you and Bliss, and if you have not got faith enough, launch out on the strength of my faith . . . God is going to use you and Bliss as He has Sankey and myself if you will let Him . . . Has not our God got as much money as the watch company, and all He wants of us is to trust Him?"

So on April 1, 1874, Whittle recorded in his diary, "From this day I am the servant of the Lord Jesus Christ. My time, my labors, are devoted to Him. I depend on Him for all things as His servant: to be qualified for whatever service He would have me render; His grace for whatever station He may place me in. . . . I thank Him for the faith of my dear brother D. L. Moody, through whose influence I have been led to take this step."

His co-worker likewise had been prepared, P. P. Bliss, also influenced by D. L. Moody to give up a secular career, became children's worker and singer in a fruitful partnership with Maj. Whittle. It was dissolved only by Bliss's tragic death in the Ashtabula train wreck of 1876.

From 1874 to 1898, Whittle conducted campaigns in most states of the country, in which thousands were led to the Lord Jesus Christ. He also visited the British Isles four times, one of the greatest triumphs of his career being services in Ireland. Dr. A. T. Pierson said, "On one occasion, in a south of Ireland town, almost half the congregation were Roman Catholics, and in one of the groups of inquirers who lingered for a second meeting were 50 or 60 young men—all Romanists. With them he had a long and

earnest talk over the Douay Testament. His conciliatory and friendly attitude made the warm-hearted Irish love him."

Major Whittle found time to write five books, and a number of tracts and hymns, usually as "El Nathan." One of his best-known numbers is "*Moment by Moment*," which he was led to write during Moody's great Chicago World's Fair Campaign of 1893. After the singing of "*I Need Thee Every Hour*," Henry Varley had remarked, "I'm not satisfied with Christ every hour; I need Him every moment." Major Whittle's daughter, the late Mrs. W. R. Moody, composed the music.

Other well-known numbers include, "*There Shall Be Showers of Blessing*," "*Have You Any Room for Jesus?*" "*Why Not Now?*", "*I Know Whom I Have Believed*," and "*The Banner of the Cross*." His arrangements of Scripture texts for students and workers is still published in certain editions of the Bible by World Publishing Company.

When the Spanish-American War broke upon the country, Major Whittle returned to the service he loved so well. Dr. R. Torrey recalled his ministry at Chickamauga:

Though suffering great pain, he was in a constant state of rejoicing that God permitted him once more to work among the soldiers for their salvation. I never knew him when he was quite so happy. He would rise up early in the morning, wake us all up by a roll-call of his own, we would have family prayers, and then go to breakfast. When he was not studying his Bible, or writing the Bible notes, he was either out among the soldiers, or planning some scheme for

winning them to Christ, or for their moral betterment. Every night he would preach in from one to three places, excepting one day in the week, when we all took rest.

Sunday he would hold from three to six services, going over the camp either afoot or in a very rickety conveyance, through burning sun or pouring rain. When we would gather in the tent again, at 10 or 11 at night, he would be full of thanksgiving over the large number won for Christ. Sometimes I think as many as from 50 to 100 would profess to accept Christ in a single one of his meetings.

But the valiant soldier of the front lines contracted malaria and neuralgia, and was forced to spend his last three years as an invalid. A. P. Fitt, a close friend and associate, observed that these were perhaps the most fruitful years of a faithful life.

"Lying there on the flat of his back, suffering severe pain most of the time, he prayed not so much for himself as for others. He took the school dormitories at Northfield one by one, prayed

for all he knew by name, and then for all the other students. He commenced at one end of the village and prayed for every household by name up and down the street.

"Within the last few days of his life, he whispered that he would so much like the privilege of leading one more soul to Christ. The last day he wanted to know how things were going at the Institute (Moody Bible Institute, Chicago) so that he could pray intelligently, and he sent messages to Dr. Scofield (pastor of the Northfield, Massachusetts Congregational Church) saying he would pray for him as he preached the morning and evening services."

On March 4, 1901, William McKinley was inaugurated President of the United States. That day in Northfield, Massachusetts, Major D.W. Whittle received an incorruptible crown of life, with the commendation of the Lord Jesus Christ, "Well done, thou good and faithful servant."

END

V. A. FACTS

Veterans can complete high school on the G. I. Bill and get G. I. college help.

Veterans with less than one year of college can get work-study positions.

Veterans of the Cold War and Vietnam are equally eligible for G. I. aid.

Over 300,000 Vietnam veterans have returned to civilian status.

One-stop service for veterans is now available in 10 U. S. cities.

A proposal to increase G. I. Home loan guarantees from \$7,500 to \$10,000 is being considered by Congress.

Core City Project

YOU can only chase women and drink beer so long before it gets pretty old." This comment, by a Second Lieutenant who had recently arrived at Lowry Air Force Base, summed up the feeling of a dozen or more recently commissioned officers with whom I was visiting. With this as our beginning a vital service project to the Denver core (inner) city was begun. But this is to get ahead of our story.

It all began soon after I was reassigned to the chapel only a few feet away from the orderly room of the nearly 1,000 man student officer squadron on base. Although there was a close geographical relationship to this squadron there had been little recent continuing contact between the men and women of the squadron and a chaplain. As a result of this condition I set out to gather some men into informal sessions to explore ways the chapel and chaplain might be of greater service. After a few such sessions it became evident that there was an un-

easiness on the part of many of the officers, most of whom had recently graduated from college and university life, with its highly active and demanding schedule. Now they were attending a new school, where much of the information was classified, preventing them from taking homework out of the classroom, leaving them with considerable free time in an unfamiliar city. What might there be for them to do with their training and talents in this new situation?

As we explored the possible areas which might be open to them Lieutenant Glenn Brown, a candidate for the Presbyterian ministry, suggested the possibility of volunteer work somewhere in the Denver core city. After contacting appropriate leaders we were referred to the Curtis Park Community and Mr. Gordon Wolfe, Group Services Director.

Prior to visiting with the volunteers, Mr. Wolfe was made aware of the interests and schedule obligations of the

officers. In addition we Lowryites were briefed on the type of activities and people with whom the volunteers would work. Then we were ready to propose the project to the original interested men and those who subsequently had been recruited.

For this first session, and several following sessions, we gathered over coffee and tea in the Officer's Open Mess. Mr. Wolfe described the social, psychological, ethnic, and financial aspects of the neighborhood surrounding the Curtis Park Community Center. He described in a factual manner what is involved for a middle class person to work with Negro and Spanish-American people with less social, financial, and educational ability. He suggested that most of the children and youth would come from very mobile homes of matriarchal leadership.

At later meetings of the volunteers, held in the Officer's Club and the homes of some group members, Mr. Wolfe led the group in sharing their observations, successes, and seeming failures after working with those in the community center. These sharing sessions, held as often as weekly, proved to be very valuable to all concerned and brought a remarkable degree of cohesion to this fellowship of volunteers. Together they learned not to be discouraged by occasional testing of their sincerity by those they were seeking to assist. They learned more successful ways to employ their concern and talents with the young people. But probably the most significant value of these sessions was what the volunteers learned about themselves and their ability to work with others, irrespective of their social or cultural background.

SO IT was that 13 officers and two wives involved themselves in a pilot project to give aid and assistance to the children and youth of the city where the officers would be for only a few months. For an initial period of 13 weeks these energetic young adults taught dramatics, led craft groups, tutored, coached athletics, guided adventure groups, picnicked with the children and generally offered the possibility of a more meaningful life to a host of young people. Upon the completion of this quarter of a year it was enthusiastically suggested that the project continue permanently.

What has happened here? To be sure, several hundred children and youth have been positively affected by the concern of 15 talented well trained military personnel. These children now have had the opportunity of a continuing relationship with a male image, so often missing in their home experience; they have gone, some for the first time, to the great Rockies only a few miles away; they have seen the inside of the state capital building, the big department stores, the Air Force Base, and many other aspects of their city, which had remained only places people talked about. Their academic and athletic skills have been stimulated and developed. Their social awareness has been heightened through the interchange of the interracial volunteers and the interracial members of the community center. There have been many positive results of this project.

However, the benefits were not gained by the children alone; not if you listen to the response of the officers. "It sure was good to be with kids again," said a former schoolteacher. "I've never been so close to little boys

as I was with that basketball team.” “I was really surprised how well the children did in writing their own dramatic presentation.” It is obvious from these comments that serving the needs of others had served the needs of these men and women.

Nearing the end of the 13-week period it became apparent that the project should be continued. In an attempt to bring the project to the attention of the other officers I have spoken at Commander's Call, and smaller squadron briefings, as well as having spoken several times to the commander and members of his staff. I send a letter to all student officers in a permanent change of station status (those projected to be at the base at least six months) inviting them to consider the project and suggesting they contact our chapel if they are interested. On a less formal basis word of the project is carried by word of mouth in the classroom, the stag bar and wherever these men gather with their contemporaries.

So well has the project been received, another community center has requested volunteers for their program, creating a greater need to bring interested persons into the project.

As the original group of volunteers neared the end of their school assignment and prepared to go to another base, it was gratifying to hear their comments. Many of them expressed their appreciation for the opportunity which had been theirs, for it made life so much more valuable to them during their time at this assignment. Several of the officers expressed a hope that a similar opportunity would be available to them in the next situation.

It is true, you can do the superficial things of life only so long before they lack meaning. But in serving others there is added to life meaning that lasts a life time. In Denver, and around the world, the human race has been made a little better because 15 young adults responded to the needs of others and found fulfillment for themselves. END

GRIM FACTS

“Since 1900, 750,000 civilians have been killed by guns in the U.S.—220,000 more than America has lost in all her foreign wars.”—Paul Johnson in *Quote*.

PRAYERS FOR MEN IN SERVICE

A small book bearing this title and containing a variety of prayers geared to the needs of servicemen has been compiled by G. A. Cleveland Shrigley. Single copies at 25 cents. In lots of 50 or more, they are 20 cents per copy. Write Devotional Life Press, 163 Anderson Place, Buffalo, N. Y. 14222.

PHOTO CREDITS: Back Cover, Chaplain Don H. Michaels being heli-lifted from the USS *Osbourn* (DD-846) for return to the USS *Enterprise*. Pages 14-21, Mark E. Oliva, U.S. Army; pages 44-45, Impact News Pictures; page 47, Del Ankers; pages 46-57, U.S. Air Force, U.S. Army, U.S. Navy.

Those Yankee Preachers and Their Appropriate Texts

ON MAY 11, 1775, on the green Common at Cambridge, a small Massachusetts town suddenly turned Army camp, a Yankee preacher named Enos Hitchcock faced the most unhappy congregation of his long experience.

The men had had time to think.

Three weeks ago yesterday, they had hot-bloodedly stopped advancing British Regulars at Concord, chased them back to Boston, and locked them in.

It had been right to resist armed aggression. Chaplain Hitchcock knew that. His listeners knew that.

They would never doubt that, like the sons of Levi in Exodus, they stood for the Lord's view in a weighty controversy.

But the danger was appalling. How could puny little seaboard America hope to take on the rich and mighty British Empire?

The men didn't talk much about

their fears, but the chaplain could interpret the daily alarms that sent armed units to the lines.

There is no record of what he said in his sermon that Thursday morning, but a 19-year-old private, Caleb Haskell, noted in his laconic diary the Bible texts on which the sermon was built.

The twanging Yankee voice rang out over the heads of justifiably frightened men with the majestic affirmations of the 56th and 3rd Psalms.

"Mine enemies would daily swallow me up; for they be many that fight against me, O thou Most High. What time I am afraid, I will trust in thee . . . I will not be afraid of ten thousands of people, that have set themselves against me round about."

In the next eight years, many chaplains turned to similar texts. They were needed. Yankee Doodle lived in terrifyingly hard times.

Fear was perfectly rational. No worldly consideration could make their situation look tolerable.

By May of 1776, the American people had given up their heart-breaking dream of reconciliation with the Mother Country. A Declaration of Independence was inevitable.

Strong British counter-moves were equally inevitable. How strong would they be? Was the king prepared to countenance the murder of unarmed prisoners of war, on the grounds that they were traitors who deserved it? Would he send Indians against the civilian population? What kind of future did Americans face?

On May 12, 1776, Lt. Ebenezer Elmer of New Jersey attended a service conducted by his regiment's chaplain. The text was again from the Psalms, the first verse of the 27th Psalm this time, and the message was the same: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

That same day he also heard a sermon based on a companion text from Paul's letter to the Romans: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom we also have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

No one ever accused Yankee Doodle of running away from reality. He was actively involved in the urgent issues of his time. Indeed, he gave his life to his duty in this world.

But his horizons were not limited to his small span of time and space. The Continental Army's chaplains never let their men forget that they belonged

to a world beyond this one.

If such reminders struck unbelievers as escapism, so much the worse for unbelievers. Sermons on heaven and the redeeming love of Jesus were frequent throughout the war.

The coming fourteen months brought some unwelcome answers to the questions Lt. Elmer had taken to service that spring day before the publishing of the Declaration.

A bright young English cavalry officer rose several grades in rank, from Cornet to Lieutenant Colonel. Most Americans believed that a main reason for his unprecedented rapid promotion was his practice of bayoneting all Americans he captured. The holocaust of Indian war was sent down on helpless frontier families. There are no words to describe what happened to some of the victims.

In July, 1777, an army of Britons, Hessians, and Indians was on the march south from the Great Lakes planning to cut the little nation into two vulnerable halves. As later American history was to prove, a divided Confederacy is much more easily conquered.

The Americans opposing this advance managed to snatch a little time to hear a sermon from Chaplain Hitchcock. Again he found the right text for their needs. It came from the 4th Chapter of Nehemiah: "Be not ye afraid of them; remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses."

They did, and massive enemy errors helped them. What was left of the invaders surrendered in October.

Saratoga was one of the few bright

moments set against a dark background of painful years.

The most painful episode came at the end of September, 1780.

The brave, the dauntless, the much-admired Maj. Gen. Benedict Arnold, a soldier who had won the respect of Washington himself, an authentic hero with years of priceless service behind him, went over to the enemy for money and tried to take vital West Point along with him.

There was a rumor—a true one—that he had tried to sell them Gen. Washington, too.

He almost made it. Only the vigilance of three Militia privates had spoiled his dirty scheme.

The Continental Army had learned to keep going without enough food, clothing, medicine, or encouragement from home. The old fear was under better control now, and much less often mentioned in Divine Service. The power and enmity of the British Empire could be looked at squarely. The men had come a long way.

Benedict Arnold's treason was a different matter. Suddenly they felt lost.

They echoed the words that Washington had used the night of discovery, the night when "the prop and glory of this Western World" had broken down and cried like a betrayed child.

On Sunday, October 1, the troops went to their field churches as they always did. This time the Word of God presented for their help spoke unusually softly to their condition.

This unthinkable new development was not a challenge they could be exhorted to meet with firm action. Arnold had escaped to the British. He would never allow himself to be catchable. And since he had failed in all

plans except that of joining the enemy, there were no defensive steps to be taken by anyone.

The crisis was entirely spiritual. Nothing in this world could be depended upon if Gen. Arnold's loyalty could dissolve.

Two sermon texts for that bleak Sunday have come down to later generations.

Chaplain Hitchcock, as he so often did in time of stress, turned to the Psalms, the 6th through the 8th verses of the 122nd: "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee."

Chaplain Barlow of Connecticut quoted the 9th verse of the 2nd Chapter of Haggai: "The glory of this latter house shall be greater than the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts."

Life was never so bitter for them again as it had been at the end of September, 1780. They would never again need the comfort of such a totally unworldly message.

Chaplain Barlow's next sermon came from the 28th verse of the 17th Chapter of the Book of Acts. Its active words are a sign that a bad wound had healed.

Life and duty on earth could continue for the Continental Army.

A year later came the triumph of Yorktown. **END**

What lies behind us and what lies before us are tiny matters compared to what lies within us.—*Baptist Observer*.

Hospital Chaplains'

Training Conference

HEIDELBERG, Germany—The Army hospital chaplain could be seen or described as the minister in uniform who conducts religious services in the chapel on weekends, pipes sermons through the hospital intercom, and stops in from time to time to see the patients for a cheery word or say a prayer. Images, more often than not, are created from reality, but today the chaplain's image is changing.

Chaplain (LTC) Thomas A. Harris, Staff Chaplain, 9th Hospital Center, called the chaplains of the Center's nine Medical Service Areas to a training conference March 27 and 28, to begin a program that could revolutionize the functions of the hospital chaplain.

The program is clinical pastoral training, and its progress and results will be under the watchful eyes of military leaders in Europe and top officials in Washington as well as civilian religious leaders in the States.

The conference, held at the US Army Hospital, Heidelberg, was the first of its kind for the Hospital Center as it did not concern itself with the usual business of a group of chaplains deciding the subject matter of Character Guidance classes. It included medically trained personnel: doctors, psychiatrists, nurses, etc., in group discussions with the chaplains, examining actual case histories of chaplain-doctor relationships.

From these discussions, both the doctors and chaplains received a better understanding of each other's functions on the modern health team. This was the starting point for clinical pastoral training.

One of the most sweeping changes to the Chaplains Corps that could result from this program is specialization of chaplains. According to Chaplain Harris, it is evident that not all chaplains are particularly suited for hospital work, just as all doctors are not in-

terested in and trained for certain medical specialty fields.

Speaking at an opening session of the meeting, Chaplain (COL) Aloysius McElwee, USAREUR Staff Chaplain, said he is looking forward to specialization in the chaplaincy, and that its possibility is far from remote.

Brigadier General Colin F. Vorder Bruegge, the 9th's Commanding General, gave the opening address at the conference and outlined the role of the chaplain on the health team. The General said the chaplain is a vital link in the team and that his opportunities go far beyond delivering good sermons and other routine duties of the clergy. The chaplain, he said must be concerned not only with the man as an individual, but with the whole Army community and the man's environment. Having knowledge of the broad spectrum of related factors, the chaplain can better advise, consult and work within the infrastructure of the Medical Service.

Following General Vorder Bruegge on the program was his deputy commander, Colonel John B. Boring, MC, who discussed in more detail the new functions of the hospital chaplain. He brought to light the importance of specialization in the health team. The doctor thirty years ago, he said, was

concerned "with the skin and its contents," but today is the age of specialization and the doctor treats a particular patient for a specific ailment and then focuses his attention on the next patient. The patient in this situation, the colonel said, gets the impression he is receiving less attention from the doctor than he should. In fact, he pointed out, the patient today receives more care collectively from the entire health team: doctors, nurses, dieticians, physiotherapists, social workers, chaplains and technicians, than he did from the doctor of years ago.

It is at this point, then, that the chaplain becomes an all important figure in the life of the patient. He must spend more time with the patient, learn his problems and impress upon him that he is receiving the best medical care available. In this way the chaplain may discover some problems the doctors could easily overlook, such as family or financial difficulties, that might well delay the recovery of the patient if they are not understood.

Chaplain Harris says that ultimately it is hoped Army chaplains can be screened as to their preferences and abilities for hospital work and specialization will become a fact of the chaplaincy.

END

From the Files

John Davidson, the currently popular young singer and Columbia recording artist, is the son of the Rev. James A. Davidson, First Baptist Church, White Plains, New York., who was a WW II Army Air Corps Chaplain and later served on the Chaplains Commission of the American Baptist Convention.

Death is the beginning of life. After taps, comes reveille. — Porter Sims of Kentucky.



**Spring Meeting
of The General
Commission
on
Chaplains
and Armed Forces Personnel**

**Chiefs present: (L to R): Braaten of VA; Kelly of Navy; Sampson of Army.
Also associates (bottom—L to R): Sobel, Casey, Radcliffe, Parham, Hutcheson,
Graf, Strom, Price, Rickards.**





New members of the Executive Comm.: (L to R) Herman J. Kregel, RCA; W. C. Lauderdale, ARP; and Henry Duhan UCC.

Commission meetings are always times for good fellowship.



During the lunch hour, a few members of the Commission chat with Dr. Karl Olsson, Commission Chairman (far right).

After the formal meeting of the GCC, several members of the Commission visited the memorial to the Four Chaplains located in the National Memorial Park, Falls Church, Va. (L to R, beginning the front row): Appelquist, Olsson, Rice, Alexander, Dickinson, MacGowan, Robertson, Owen, Pelt, Stine, Johnson, Woodall, Fitzgerald, Chase, Brubaker, Ramsey, Lauderdale, Duhan.



NEWS ROUNDUP



FORT DIX, N.J.—Staff Sergeant Thomas L. Marshesello (standing) gives some low-crawl advice to Chaplain (CAPT) Frank J. Knab at the Fort Dix infiltration course. Also shown are Chaplain (1ST LT) Richard D. Reichard (left) and Chaplain (CAPT) Paul J. Bolton (right).

All three chaplains were participating in a week of field exercises at Fort Dix as part of the nine-week program for students at the U. S. Army Chaplain School, Fort Hamilton, N. Y.

GRIFFISS AFB, N.Y.—The Rev. Don Guiles was administered the oath of office for appointment as a chaplain, Captain, in the USAF Reserve by Chaplain, Capt, Morris J. Holtzclaw at Griffiss AFB, N.Y. Chaplain Guiles reported for active duty in May. Before appointment, Guiles had served as minister of Delta Methodist Church in Rome, N. Y.



The CHAPLAIN



CHAPLAIN, MAJ, CHARLES H. WHIPPLE, AIR FORCE, DIES IN ACCIDENT

In an air accident near Okinawa, Chaplain Whipple lost his life as the helicopter in which he was riding crashed into the sea on March 14, 1968. He was on his way to a nearby island to conduct religious services.

Chaplain Whipple was a Methodist. He was a minister since 1952 and a chaplain since 1954. For the past two years he had been stationed on Okinawa with the 51st Combat Support Group. His family was with him, including his wife, the former Helen Costy, daughter Alita Ann, 15, and son James Edward, 13.

Chaplain Whipple was born May 24, 1927, in St. Louis, Mo. He graduated from Upland College in 1949 and from Perkins School of Theology in 1952.

He had been on active duty with the Air Force since 1954 except for several months in 1958-59.



NAVY CHAPLAIN KILLED SERVING MARINES IN VIETNAM

LT Robert R. Brett, CHC, USNR, a 32-year old Navy Catholic Chaplain, was killed on Feb. 22, 1968, by fragments of Viet Cong mortar fire while serving with combat Marines of the 3rd Marine Division in the Khe Sanh area of Vietnam. Chaplain Brett, assigned with the 2nd Bn, 26th Marine Reg, had been in Vietnam since 30 Sept. 1967.

Chaplain Brett was a graduate of Catholic U in Washington, D. C. where he received a BA degree in 1958. He also received a MA from Catholic U.

He attended the Marist College Theologate in Washington, D. C. He was ordained on Feb. 4, 1962, at the Shrine of the Immaculate Conception. He belonged to the Society of Mary.

He entered the Navy on active duty as a Chaplain on June 29, 1967. After a brief period at the Chaplains School and at Camp Pendleton he reported for duty with the Marines in Vietnam Sept. 1967.



A CHAPLAIN FIRST— SELECTION TO ATTEND ICAF

Chaplain (LTC) Clifford E. Keys, Jr., is the first U. S. Army chaplain to be selected to attend the Industrial College of the Armed Forces. His designation is the 1968-69 Class which convenes in August, 1968.

In his civilian education, Chaplain Keys earned his A. B. degree, *cum laude*, at the Eastern Nazarene College in Boston, Mass., and his B. D., *magna cum laude*, at the Nazarene Theological Seminary, Kansas City, Mo. Included in his military education since entering the U. S. Army is the U. S. Army Chaplain School, Fort Hamilton, N.Y.; U. S. Army Command and General

Staff College, Fort Leavenworth, Kansas; U. S. Army Finance School, Fort Benjamin Harrison, Ind.; U. S. Army Management School, Fort Belvoir, Va.; U. S. Army Signal School, Fort Monmouth, N. J.; U. S. Army Management Engineering and Training Agency, Rock Island, Ill.; and the U. S. Navy Postgraduate School, Monterey, Calif.

Prior to his current assignment, he was a member of the Staff and Faculty at the U. S. Army Command and General Staff College, Fort Leavenworth, Kansas. His courses of resident instruction included Management, Personnel Management, Automatic Data Processing Systems, Modern Analytic Methods of Management, Army Command Management System, Army Installation Management, Military Speaking, and Military Writing.

Chaplain Keys was ordained an elder in the Church of the Nazarene on 1 October 1954. An avid airborne enthusiast, he has 348 parachute jumps to his credit, of which 126 are free falls from altitudes up to 14,000 feet.

HARRY EMERSON FOSDICK'S 90TH BIRTHDAY

On May 24, Dr. Fosdick celebrated his 90th birthday. Raymond Strong of Puerto Rico pays this tribute (in part): "What he has meant to many of us personally, to the Church, to various social issues, and to the cause of Christ is impossible to estimate. He is the living symbol of many a valiant fight in which he was a principal contestant... Writer, preacher, teacher, counselor, friend, social pioneer, interpreter, broadcaster—he excelled in all of them and more."



Col John W. Bogan, USAF of MAC, greets Chaplain Clark, Dr. Cummins, Mr. Robertson, and Dr. Appelquist as they arrive at Scott AFB.

Part of the group pose for picture with Lt Gen Thomas A. Moorman, Superintendent of the AF Academy (center). (L to R): Aryeh Lev; A. Ray Appelquist; General Moorman; Ch, Brig Gen, William L. Clark; and Msgr Joseph F. Marbach.



CHAPLAINS' GROUP VISITS MAC HQ. AND THE AIR FORCE ACADEMY

Eight members of a special consulting group to the Air Force Chief of Chaplains last March visited Scott Air Force Base, home of the Military Airlift Command activities; also the Air Force Academy.

The group was given briefing on the work being done by the Commands.

The eight were: A. Ray Appelquist, GCC; Geo. W. Cummings, Sou. Bapt.; Aryeh Lev, JWB; Magnus P. Lutness, Lutheran; Joseph F. Marbach, Catholic; John R. McLaughlin, Methodist; Floyd Robertson, NAE; Edward Swanson, Episcopalian.



The entire group pose for picture on the steps of the Air Force Academy Chapel. First row (L to R): Terry, Marbach, Appelquist, Swanson, Clark. 2nd row (L to R): Baldwin, Lev, Robertson, Cummins, Arthur. 3rd row (L to R): Gilchrist; Gilhooley; Landman; McLaughlin; Richards; Lutness; Hofstead; Young.

CHAPLAINS



PRAYING. Chaplain Ray Stubbe prays with Marines defending Khe Sanh.



PREACHING. Chaplain Huey A. Bridgeman preaches at dedication services for the "country church in the dale," Qui Nhon, RVN. Among those present were Col Wm. O'Connell and Col Wm. R. Bigler.



BLESSING. Chaplain S. J. Habidy, USNR, blesses Leathernecks during field services held near the Demilitarized Zone during Operation Kentucky.



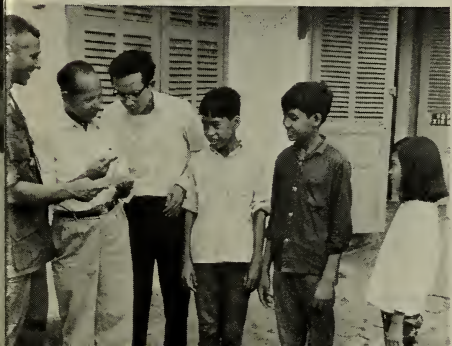
SINGING. Qui Nhon is alive with the sound of music. Medical mission nuns sing folk masses at the Qui Nhon Support Command's Chapel of Peace.

IN VIETNAM



BAPTIZING. Chaplain Frank E. Bently baptizes Sp/5 Cleamen E. Stone at Cam Ranh Bay, RVN.

SHARING. Chaplain Richard D. Miller presents a check for 7 full student scholarships to Vo Ngoc Ky, Chairman of the Board of the high school at Da Nang.



MINISTERING. Lance Corporal McMahon, wounded in Vietnam, watches while Cardinal Cushing writes "God bless you" on the leg cast. Chaplains in Vietnam minister to the wounded and the dying in that war-torn country.



VISITING. Chaplain, Lt Col, Richard D. Miller, Da Nang Air Base visits on the flight line with SSgt Evert Handy. A large portion of the chaplain's time in Vietnam is dedicated to flight line visitation.





ACHIEVING. LT David Bowes, CHC, USN, was presented a Certificate of Achievement on Mar. 26, 1968, for outstanding service in Vietnam. Bowes is an ordained minister of the American Baptist Convention.



COMMENDING. Sp/5 David H. Pearson, who comes from Bristol, England, was awarded the Army Commendation Medal for his tour of duty in Vietnam. Here Chaplain Oliver E. Porter pins the medal on. Pearson is a chaplain's assistant. He has spent 18 months in Vietnam and has re-enlisted in the Army for three years.

REMEMBERING. A memorial service was held at Eakin Compound Chapel, Can Tho, Vietnam. Betty Stahl, organist, is second from the left; Chaplain R. E. Phillips, Staff Chaplain, 4th from the left; Chaplain L. J. Lukaszewski, Deputy Staff Chaplain, 5th from the left; and Sp/4 Torti, Bugler, 6th from the left.





BISHOP TERENCE J. COOKE, D.D.—SUCCESSOR TO THE LATE CARDINAL SPELLMAN

Bishop Cooke has become the archbishop of New York and military vicar for Roman Catholics in the Armed Forces of the U. S.

He was born in New York on Mar. 1, 1921, and was ordained to the priesthood on Dec. 1, 1945.

Bishop Cooke's assignments have been varied: Priest at St. Athanasius in the Bronx; on the staff of Catholic Charities where he also worked with CYO; assistant to St. Jude in Manhattan; instructor at Fordham U.; procurator of St. Joseph's Seminary; secretary to His Eminence, Cardinal Spellman; Vice-Chancellor and later Vicar General of the Archdiocese of N.Y.

He was consecrated Auxiliary Bishop by Cardinal Spellman on Dec. 13, 1965, at St. Patrick's Cathedral.



Just before Chaplain Paul S. Norris left the States to go to Vietnam last January, he was presented with a going-away present by friends. Chaplain Norris had been serving at Chapel number One, Fort Benjamin Harrison.

LT j.g. Mario Lopez V., Chilean Navy Chaplain, was bade farewell by Chaplain James E. Reaves, Atlantic Fleet Chaplain, and Commander Paul A. Lloyd, Asst. Atlantic Fleet Chaplain, after his visit to the Tide-area during March, 1968.

This trip marks Chaplain Lopez' second visit to the U. S.





(L to R): Mrs. Mary Knox, PWOC, Edwards AFB, presents to Mrs. Jessica Johnson of World Vision International, Viet Kits for Vietnam. Mrs. Marty Sanderson and S/Sgt Duane C. Brackett look on. 792 Kits were sent.



CARLISLE BARRACKS, PA.—When members of the Carlisle Ministerial Association met at Carlisle Barracks in April, their president the Rev. John G. Hilton (2nd from left) was greeted by (l-r) Chaplain (LTC) Norman R. Brown, Maj Gen Wm. J. McCaffrey, CG, and Col Urey W. Alexander, secy of the PMOC. A briefing and luncheon were held.

Members of the Chaplain's Assistance Committee of the Board of Managers of United Church Men and the Conference of Men's Work Secretaries met jointly with the Religious Education Advisory Group of the Armed Forces Chaplains Board, Dept. of Defense. The group met at the Pentagon, Washington, D. C., to formulate plans for the contents of the 1970 PMOC Chapel Program Resources Guide.

Seated (L to R): Schroeder; Van Eck; Groome; Johnson. Standing: McMaster; Joice; Doerring; Ellison; Hereford; Warren.





At a monthly luncheon meeting of the PMOC of the Pentagon last March a certificate of appreciation was awarded to James M. Ashley, USN, on behalf of the Gen Comm on Chaplains. Ch, Col, W. E. Soliday (left) presented the award; Col Floyd W. Patterson, USAF, and Ch, Capt, John Vincer, USN look on.



Celebrating the 25th year since his ordination, Ch (Col) Holland Hope, post chaplain at Fort Benning, was honored last April 18.

The Rev. Herley C. Bowling of the Methodist Commission on Chaplains, delivered the sermon at the anniversary service. Ch (Lt Col) Merlyn R. Carothers is shown presenting a plaque to Ch Hope. Mrs. Hope looks on.

A Korean-American Communion was celebrated at the Osan Air Base, Korea, Chapel #1 on February 18, 1968. Chaplain, Maj, Carson T. Howes, Jr., USAF, officiated and Chaplain, 1st Lt., Kim Myong Lee, ROKAF Methodist chaplain assisted.

The service was printed in both English and Korean. The choir consisted of both Korean nationals and American servicemen. Two anthems were sung during the service, one in English and one in Korean. The sermon was given in English by Chaplain Howes and translated by Chaplain Lee.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

The Quotable Hubert H. Humphrey, edited by PERRY D. HALL. Droke House. 197 pp. \$4.95.

One in a series of six collections of "quotes" taken from the speeches and writings of Truman, Eisenhower, Humphrey, Nixon, Johnson, and Robert F. Kennedy. Extracts are grouped under more than 150 headings and constitute a helpful reference tool to study the thought and principles of one of the outstanding public speakers of this day.

Brimstone Corner: Park Street Church, Boston, by H. C. ENGLIZIAN. Moody Press. 1968. 286 pp. \$4.95.

A history and profile of a remarkable church with an amazing influence since the early years of the nineteenth century.

The Sacred and the Secular, edited by MICHAEL J. TAYLOR, S.J. Prentice-Hall. 1968. 239 pp. \$3.95 paper.

A stimulating collection of essays on the theme of the book as given in its title. Excellent material for the reader who is trying to build a theology of the secular which is both theoretical and practical.

New Theology No. 5, edited by MARTIN E. MARTY and DEAN G. PEERMAN. Macmillan. 1968. 252 pp. \$1.95 paper.

Some newer theological trends emphasize hope, a turning away from the bleak

business of a dead God. If you're looking for help in keeping up with current religious thinking, this is for you. Thoughts on and by Block, Moltmann, Pannenberg, and others.

YEVTUSHENKO: Selected Poems.

Translated by ROBIN MILNER-GULLAND and PETER LEVI, S.J. Penguin Books. 1967. 92 pp. 65¢.

A small but choice collection of the young Russian's poetry, including the longer work, *Zima Junction*, which brought him to the attention of his generation. Even in translation Yevtushenko's sensitive imagery and lyrical quality comes through. His commentary on life sends the reader off on long, long thoughts. For example, "How sharply our children will be ashamed...remembering how in so strange a time common integrity could look like courage."

Paths to Unity: American Religion Today and Tomorrow, by RONALD E. MODRAS. Sheed & Ward. 1968. 308 pp. \$4.95 paper.

Father Modras gives a helpful overview of the road by which we have come to ecumenism, and outlines prospects and problems in the future. He deals candidly with old misunderstandings and describes problems that are a part of the current intellectual climate. A very useful text for a study group on the subject of Christian unity.



The God Game by KARL A. OLSSON. World Publishing Company. 1968. 238 pp. \$5.95.

This is an absorbing story about a young clergyman who finally comes to self-awareness while engaged in the grim business of trying to learn the hidden causes of a suicide in his congregation.

With impressive narrative skill and vivid use of language the author introduces a full cast of credible human beings, including some believable modern clergymen.

The story is a commentary that relentlessly tears away at the masks and pretences of this generation.

Only By Public Consent by L.L.L. GOLDEN. Hawthorne. 1968. 386 pp. \$7.95.

The author is a public affairs consultant with wide experience serving as advisor to the government and large corporations. He draws on his personal experience in this field to show how and why corporations strive for favorable public opinion. Very interesting illustrations to support his thesis.

God's Word in Today's World by SUZANNE DE DIETRICH. Judson Press. 1967. 110 pp. \$2.50.

This book grew out of a series of lectures which Suzanne De Dietrich gave at Green

Lake, Wisconsin, on "Biblical Imperatives for Today." She points out that God's commandments do not change, but we need to reach the people of our day by trying to speak their language and by stressing the needs and problems of the world in which we live. She majors in her addresses on three quests: the quest for justice; the quest for freedom; and the quest for truth.

Sex and the Family in Jewish Tradition by ROBERT GORDIS. The Burning Bush Press. 1967. 64 pp. \$1.25.

The author surveys briefly the ideas of traditional morality and the "new morality." He considers what Judaism teaches about sex, marriage, divorce, birth control. He points out that "Judaism maintains the principle that sexual relations are proper only within the marriage bond" (p. 41). A timely little book.

Keys in Our Hands by HELEN KINGSBURY WALLACE. Judson Press. 1967. 127 pp. \$3.50.

Writing not as an authority or specialist on the problems of the underprivileged, Helen Wallace reports as an observer on some fascinating projects which are going on to lift up the distressed—all across the nation, but particularly in Philadelphia. She writes of the key to jobs, to education, to better housing, to child care, to the church, etc.

Psychology & Personality Development by JOHN D. FRAME, M.D. Moody Press. Revised 1967. 191 pp. \$3.95.

Dr. Frame has counseled many missionaries and has written this book "for the Christian worker who either in formal classes or through his own reading is trying to gain an understanding of" personality development. "Man's personality," he says "is the total picture of his organized behavior, especially as viewed by his fellowman." "Man's personality operates in three fields or spheres of action: the intrapersonal, the interpersonal, and the vertical, or the life within the self,

the life with others, and the life with God." This becomes the outline for the book. To show how emotional problems are met, the author uses 70 case studies throughout the book.

The Jews from Alexander to Herod by D. S. RUSSELL. Oxford University Press. 1967. 329 pp. \$5.75.

A book that deals with what has been called the inter-biblical period. What happened to the Jews between Malachi and Matthew? Students of Judaism in the Greek Period and students of the Beginnings of Christianity will find this volume invaluable. It is divided into three parts: History, Religion and Literature.

Problems of Youth. Edited by MUZAHER SHERIF & CAROLYN W. SHERIF. Aldine Publishing Co. Second Printing: 1967. 336 pp. \$8.95.

Youth are in transition, we live in an age of transition, and so youth is fraught with gigantic problems. Youth face unequal opportunities, underprivileged positions, prejudicial arrangements; but youth also face unbounded opportunities. The book tells of efforts being made to meet the challenge youth face. One of the difficulties of the book is its technical language so hard study is needed by those who approach it. Apparently this does not discourage those interested in this field and concerned about it for this is the second printing (the first having been made in 1965).

Man the Believer by SAMUEL H. MILLER. Abingdon Press. 1968. 144 pp. \$3.00.

Dr. Miller, dean of the divinity school at Harvard, in this charming little book of essays points out that though there is a strain on believing today, man is still the believer. Believing, he says, is prior to reason. Man believes when everything is against belief. "I am convinced that in all of us that passion for Yes lies under

every No that shouts so rudely from all sides of the modern world" (p. 107).

The book is full of significant sayings which lend themselves to quotes. For example:

The question that must inevitably be asked is whether we can stretch ourselves, our humanity, to match the magnitude of our technological achievement (p.46).

It was W. H. Auden who said that "the miracle is the only thing that happens" (p.95).

It is a drastic mistake to think that we can solve the problem of faith intellectually (p.119).

No Easter for East Germany by ALVIN C. CURRIER. Augsburg Publishing House. 1968. 129 pp. \$3.95.

A constant question asked by believers in the West is, "How do Christians fare behind the Iron Curtain?" Alvin C. Currier, assistant chaplain at Macalester College, seeks to answer this question. He has met many of the church leaders of East Berlin and has made extended study trips in Eastern Europe. In this book in fictionalized episodes, Chaplain Currier enables us to get inside the minds of many typical Christians behind the Iron Curtain. We see their problems and their solutions. We may not always agree, but the confrontation makes for understanding.

Celibacy, by EDWARD SCHILLEBEECKX, O.P. Sheed Ward, Inc. 1968. 142 pp. \$3.95.

One of the best treatments of this currently much-discussed subject. The author is an eminent Belgium theologian. He traces the history, motivations, and implications of celibacy for the future.

Love and Justice: Selections from the Shorter Writings of Reinhold Niebuhr, edited by D. B. ROBERTSON. Meridian by World Publishing Company. 1967. 309 pp. \$2.45 paper.

A book of readings and a useful reference

showing the wide-ranging and perceptive observations of one of the great theologian-philosophers of our day.

A History of Greek Political Thought by T. A. SINCLAIR. Meridian by World Publishing Company. 1968. 345 pp. \$2.75.

A survey covering the period from Homer to Christ. The author is Professor of Greek at the Queen's University of Belfast.

Black Power and White Protestants by JOSEPH C. HOUGH, JR. Oxford University Press. 1968. 228 pp. \$5.75 cloth, \$1.75 paper.

An able discussion of the context in which the Black Power phenomenon arose and some suggestions as to response by white Christians.

God in Man's Experience by LEONARD GRIFFITH. Word. 1968. 192 pp. \$3.95.

A man who is thoroughly conversant with the Psalms shares their relevance for the problems of our day.

Normal Adolescence by THE COMMITTEE ON ADOLESCENCE, GROUP FOR THE ADVANCEMENT OF PSYCHIATRY. Charles Scribner's Sons. 1968. 127 pp. \$3.95.

We've had many books on the abnormal adolescent, on the juvenile delinquent; it is good to have this book by a distinguished group of specialists in this field on *normal* adolescence—where, undoubtedly, most of our young people are. Here adolescence is seen and portrayed as a constructive stage in human development. The approach to the subject is comprehensive, embracing the three determinants for any stage of individual human development—biology, culture, and psychology.

Six Days and Sunday by DOW KIRKPATRICK. Abingdon Press. 1968. 158 pp. \$1.95.

This is a very significant book. Dr. Kirkpatrick says in his introduction: "*Six Days—and Sunday* exactly expressed the purpose of the series: to make the Christian connection between the six days and the seventh." Small groups of laymen met with the pastor—Dr. Kirkpatrick—in two sessions to list and describe the issues which confront them in their six-day world. In light of the give-and-take, the pastor prepared and preached sermons on the various vocations in which his laymen were engaged—communications, medicine, law, business, the ministry, science, public service, etc.—. Here are the notes of the informal sessions and the actual sermon preached. The aim is to show how the Christian faith is relevant to the work men do during the six days!

Operation Brother's Brother by CYRIL E. BRYANT. Lippincott. 1968. 206 pp. \$4.95.

Fascinating and authentic story of Dr. Robert Hingson and his "peace gun," with which he hopes to drive communicable diseases from a very sick world by 1975. The world's brother has directed volunteer medical teams in Africa, Central, and South America in massive inoculation programs. Mr. Bryant, director of publications for the Baptist World Alliance, was skeptical until he observed a project in which 130,000 Nicaraguans were immunized during a 3-week period. A story that should be told about a program which should be promoted. —i.m.

America's Forgotten Priests by JOSEPH FICHTER, S.J. Harper & Row. 1968. 254 pp. \$6.95.

An interesting and informative study of the attitudes of the Roman Catholic diocesan clergy in the parishes of the United States. In very readable fashion the book deals with the candid responses of about 3,000 priests to a wide range of questions in personal, church, and parish life. The author holds up the findings against the general restlessness in society

today and also in the light of the work of Vatican II.

The Progress of the Protestant by JOHN HAVERSTICK. Holt, Rinehart & Winston, Inc. 1968. 273 pp. \$14.95

A large beautiful and ambitious library volume which attempts to graphically portray the whole sweep and history of Protestantism. An impressive collection of drawings and photographs with helpful summaries of events and leading figures.

Censorship, Obscenity and Sex, by ALFRED P. KLAUSLER, Concordia. 1967. 104 pp. \$1.25 paper.

A balanced treatment of this difficult subject by the Executive Director of the Associated Church Press, a former editor and Army chaplain.

Mr. Jonathan Edwards, by JAMES PLAYSTED WOOD. Seabury. 1968. 166 pp. \$4.50.

A brief biographical treatment of a towering religious figure in colonial America. A skillful and interesting interpretation of the man and his times.

In The Name of America, compiled by SEYMOUR MELMAN and others. Turnpike Press. 1968. 422 pp. \$2.95 paper.

A large carefully selected collection of newspaper articles and excerpts from books written about Vietnam with the studied and sole intent of showing the U.S. military effort to be immoral and in violation of treaties, laws of war, and international law.

The Bishop Tees Off by EDWARD MCTAGUE. Exposition. 1968. 98 pp. \$4.50.

Delightful, droll stories about the clergy by a former U.S. Army and Veterans Hospital chaplain, now a pastor in Sharon Hill, Pennsylvania. These are well-written, kindly caricatures of human pretensions

among men of the cloth. A fine gift item for any clergyman.

Freedom and Order by HENRY STEELE COMMAGER. World Publishing Company. 1968. 320 pp. \$2.65 paper (Meridian Books).

A collection of essays by an eminent historian on the general theme of the book's title. He believes in "a single standard of morality and of political conduct for great nations and for small," and there's the rub, since the nations have not yet arrived at such a position.

Who Trusts in God by ALBERT C. OUTLER. Oxford University Press. 1968. 141 pp. \$3.95.

A stimulating book on the problem of God in our day written by a theologian who holds with Augustine that "belief is the pre-condition of understanding."

The Rights of the Mentally Ill, by ROBERT A. FARMER, et al. Arco Publishing Company. 1967. 140 pp. \$4.95.

One in a series on "Know Your Law." A very helpful treatment of the legal problems and implications in mental illness.

Ireland, by OLIVER MAC DONAGH. Prentice-Hall. 1968. 146 pp. \$4.95.

A first-rate book in spite of its small compass. Modern Ireland and its character rooted in British annexation and the violent struggle for independence.

Referral in Pastoral Counselling by WILLIAM B. OGLESBY. Prentice-Hall. 1968. 139 pp. \$3.95.

Ministering to Prisoners and Their Families by GEORGE C. KANDLE and HENRY H. CASSLER. Prentice-Hall. 1968. 140 pp. \$3.95.

Two more useful volumes in the best and most comprehensive series on counsel-

ing. Oglesby gives procedures as well as a listing of referral agencies. Kandle and Cassler share their rich experience in working with men in confinement and also their ministry to families of prisoners.

Resource Guide to Current Social Issues by WILLIAM M. PINSON, JR. Word Books. 1968. 272 pp. \$6.95.

Here's a place to begin in looking for information, publications, addresses and names in the whole range of modern social issues. A very helpful and valuable library tool.

Who Was Who in Church History by ELGIN S. MOYER. Moody Press. 1968 revised edition. 466 pp. \$6.95.

Brief biographical notes on 1,700 people during a span of 2,000 years who have had a significant role in church history. A useful, one-volume reference work.

No Guns on Their Shoulders by HERBERT FORD. Southern Publishing Association. 1968. 144 pp. \$3.50.

Between four and five hundred unarmed combat medics in Vietnam are Seventh Day Adventists. This is a book that describes their heroism under fire. The very brief chapters are vignettes of individual men, their loyalty to conscience, and their harrowing experiences in ministering to the wounded and dying. These brave men carry no weapons but their faith is powerful.

War and Conscience in America by EDWARD L. LONG, JR. Westminster Press. 1968. 130 pp. \$1.65.

There are many current books that discuss war and problems of conscience, but this is one of the very few that devotes a serious chapter to the case for conscientious participation. An excellent little book to read carefully and thoughtfully.

Dying We Live, edited by HELMUT GOLL-

WITZER, *et al.* Seabury Press. 1968. 285 pp. \$2.75.

The specter of imminent death frequently, but sadly not always, brushes away the pretenses and foolishness of life and sometimes lays truth and reality bare. These are sobering statements, food for reflection. At times, however, one wonders whether some of these people, Bonhoeffer and others, would be quoted with respect and admiration today if they had been successful in their grim conspiracies against Hitler and the Nazis.

The River Jordan by NELSON GLUECK. McGraw-Hill Book Co. 1968. 235 pp. \$8.95.

The history of the Jordan River, so ably told in this book by Dr. Glueck, one of the world's leading biblical scholars and archaeologists, is the history of Palestine and the history of the Jewish people and early Christians. Dr. Glueck is a rabbi and the president of the Hebrew Union College—Jewish Institute of Religion. In this really fascinating book, the author takes the reader to the biblical places mentioned in the stories of Abraham, David, and Jesus—and other Bible personalities.

Atheism Is Dead by ARTHUR J. LELYVELD. World Publishing Co. 1968. 209 pp. \$5.95.

Here is a vigorous reply by a Jewish rabbi to the radical "death-of-God" theologians. The author declares: "I share their concern, but I believe their formulations to be out of date. They are victims of a culture lag. . . . I say that atheism is dead. . . . I say it in the conviction that new knowledge in the physical sciences, as well as in anthropology and psychology, has swept away the preconceptions on which much of the old atheism was based: both mechanism and the native, self-confident forms of humanism."

When God Comes Alive by LANCE WEBB. Abingdon Press. 1968. 223 pp. \$4.50.

The author addresses himself to the

question, "Will the church be renewed in our time?" He says "we have done enough analyzing, dissecting, and tearing down; let us seek now to build up."

The answer to renewal lies in the coming of the Holy Spirit. He will bring new and more vital forms of worship, theology, community, morality, ministry and structure. But the new forms and structures are the results of the Spirit's renewal and not the cause.

In these pages the author endeavors to interpret the *Spirit-renewed* church.

The Seven Worlds of the Minister by GERALD KENNEDY. Harper & Row. 1968. 173 pp. \$4.95.

Although a believer in ecumenism, the author says this must not mean to substitute abstraction for the concrete. "My conviction is that nothing is real until it is local, and the coming of the great Church must find the people where they are and minister to them under the guidance of a man chosen to serve in this particular parish. . ."

And as the minister serves he will face seven worlds. These are: the preacher; the administrator; the pastor; the prophet; the theologian; the evangelist; and the teacher.

The author believes that the primary work of the minister is in the world of preaching; but it is essential for the modern minister to participate actively in all seven areas.

"This book is written to bear witness to the wonder of the ministry and to speak some convictions about it," writes the author.

Address of Publishers

ABINGDON PRESS, Nashville, Tenn. 37202
 ALDINE PUBLISHING CO., 320 W. Adams St., Chicago, Ill. 60606
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AUGSBURG PUBLISHING HOUSE, 426 S. Fifth St., Minneapolis, Minn. 55415
 BEACON PRESS, 25 Beacon St., Boston, Mass. 02108
 THE BURNING BUSH PRESS, 1109 Fifth Ave., New York, N. Y. 10028
 CONCORDIA PUBLISHING HOUSE, 3558 S. Jefferson Ave., St. Louis, Mo. 63118
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 WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia, Pa. 19107
 WORD BOOKS, 4800 Waco Drive, Waco, Texas 76710
 THE WORLD PUBLISHING CO., 2231 W. 110th St., Cleveland, Ohio 44102
 WRITER'S DIGEST, 22 E. 12th St., Cincinnati, Ohio 45210



**Executive Staff, The General Commission on Chaplains
and Armed Forces Personnel**

Left: Dr. A. Ray Appelquist, Executive Secretary
Right: Dr. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

Contributors

KARL A. OLSSON is President of North Park College and Seminary, 3225 Foster Avenue, Chicago, Ill. 60625; former Army chaplain, and author of several books (latest a novel, *The God Game*); chairman of The General Commission.

JOHN L. RAND (LTC), chaplain recently retired from the Canadian Regular Army, now Protestant chaplain Queen Mary Veterans' Hospital, Montreal, Quebec.

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